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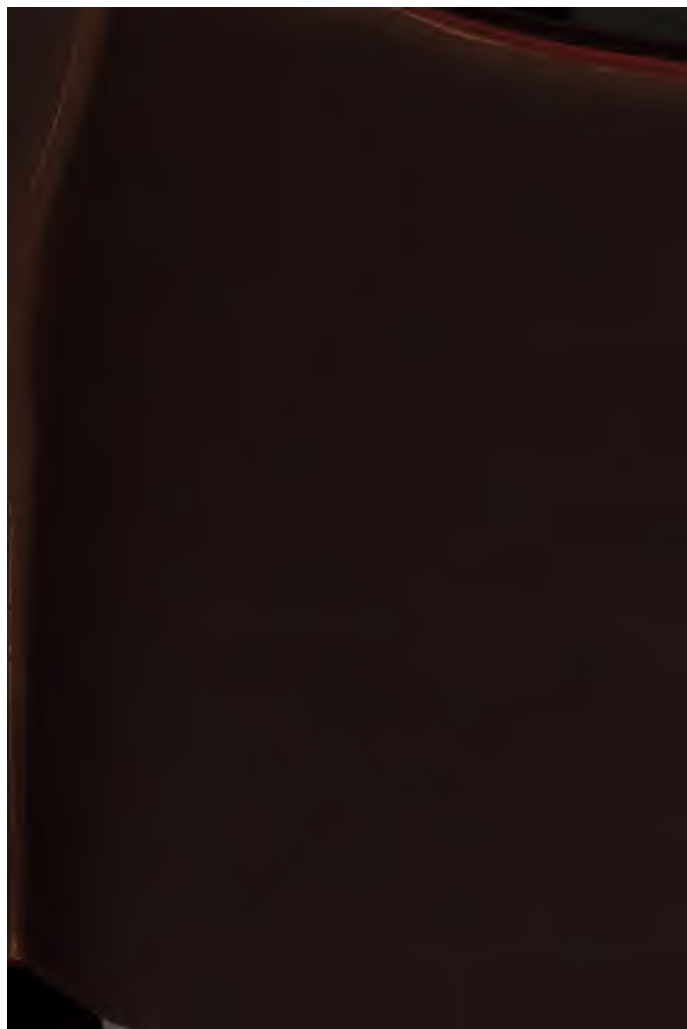
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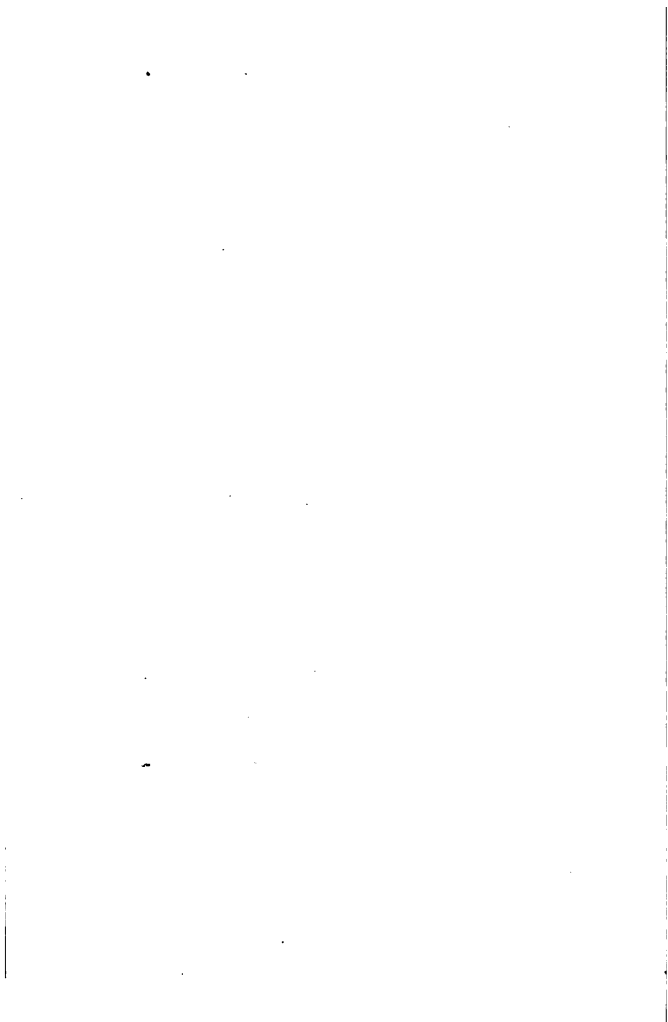
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ST PAUL'S EPISTLE
TO THE ROMANS.



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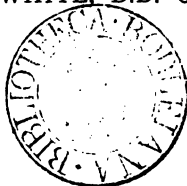
*W*_{HITE'S} *G*_{RAMMAR} *S*_{SCHOOL} *T*_{EXTS}

ST. PAUL'S
EPISTLE TO THE ROMANS

WITH A VOCABULARY

BY

JOHN T. WHITE, D.D. OXON.



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PREFACE.

FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

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INTRODUCTION.

THE Epistle to the Romans is the most logical and systematic exposition of the doctrines of Christianity that the New Testament contains. Written at Corinth in, or about, A.D. 58, it was addressed to a Church which St. Paul had never seen, and which had most probably been gathered together by the teaching of Jews or Proselytes, who had derived their knowledge of the Gospel from the Apostles themselves. We are not in a position to decide when or how the Gentile element became predominant in the Church at Rome ;—but two things are clear: firstly, that as elsewhere, so here, the Jewish party was numerically of comparative insignificance ; and, secondly, that the usual debates about ritual and ceremonial observances were rife in the community.

The Epistle itself has two main divisions ;—the first eleven chapters being doctrinal ; the others preceptive and practical. But there are subdivisions which should be carefully noted.

The object of the Epistle, primarily, was to work out *the necessity* of such a method of salvation as is proposed in the Gospel scheme ; and, then, to show *the necessary consequence* of a true reception of the same on the fulfilment of those duties which constitute the practical side of Christianity.

In pursuit of this design St. Paul starts with the proposition that mankind is universally corrupted and guilty ; which fact he summarizes, ch. iii. 9, 10, 23. In ch. i. he establishes the charge against the Gentile world, and in ch. ii. he proves it to be equally true of the Jews. The principle of just reward and retribution laid down in

the first eleven verses of ch. ii., are shown to issue in the moral and judicial condemnation of Jew and Gentile alike. In ch. iii. this statement, in spite of sundry subtle objections on the part of the Jew, is confirmed by the testimony of those "oracles of God," which had been committed to his keeping. This confirmation leads to the *necessity* of such a scheme as God had purposed from the beginning; viz., that as "by the deeds of the law" no flesh could be justified in the sight of a holy God, the righteousness of God, whereby He both justifies and sanctifies the sinner through faith and apart from the condition of previous obedience, is manifested in Christ (vv. 19—26). Hence it follows that all boasting of acceptance on the score of merit is excluded.

To confirm this principle of accounting a sinner sinless and even righteous by the action of faith, St. Paul proceeds to show that it is nothing new, and that the Jew had two examples of it in his own national history; one being the case of his forefather Abraham, the other being the testimony of King David. Both these men were accounted righteous by imputation; their sins being forgiven and their persons accepted on this principle. This the Apostle shows in ch. iv.; and at the close of the chapter sums up its universal application; vv. 23—25.

Having thus laid down the principle of Faith as the foundation of peace with God and of holiness of life, the Apostle proceeds in ch. v. to show its effects, and confirms the certainty of it by the contrast between the effects of the sin of Adam upon his posterity, and the results of the work of Christ upon all who believe.

Here, however, is interposed a plausible objection to this doctrine, viz. that it offers a premium to sin. Of this objection the Apostle at once disposes by showing that it is simply impossible from the fact, that whoever is united

to Christ by a true faith is made a partaker of His death, and *eodem facto* a partaker of His resurrection-life.

This argument, which is pursued to the close of ch. vi., leads to the question how this state of things can be reconciled with the existence and occasional prevalence of sin in the believer. This gives occasion to St. Paul to unfold a deeply experimental account of this apparent contradiction, by which he shows that whereas in a natural man there is no conflict—since without the conviction of the law he is alive and at rest—there is in the regenerate man, on the contrary, a new principle which exerts a ceaseless antagonism to the old nature. The one is the old Adam-nature, which lingers until death; the other is the new resurrection-nature of Christ, which attacks, defeats, and finally destroys its opponent. This is summed up in ch. vii. 21—25. This victory, moreover, is regarded as the result of deliverance from the authority of the Law, which ceases to assert its claims upon the believer by virtue of his union with Christ.

From this point the Apostle passes on to the glorious topic of the believer's everlasting security. Having been set free from the law of sin (involving death) by the law of the Spirit of life, the believer ceases to be a carnal man by becoming a spiritual one. By this means the true righteousness of the Law is fulfilled; and though the believer's bodily frame is doomed to death because of the effects of sin, his spiritual life is developed by the indwelling of the Spirit of Christ. And not only so, but this very indwelling of the Spirit of Christ becomes the pledge and cause of the resurrection of his body.

At this point St. Paul breaks off to unveil the mystery of salvation, the foundation of which he lays in the sovereign grace of God; ch. viii. 9 *sqq.* Having thus touched upon this deep subject, he applies it to the history of Israel for

the purpose of accounting for their apparent rejection. He shows that all are not Israel who are Israelites, even as Esau did not receive the promise made to Abraham. But at the same time he points out the reason for this rejection, in their own wilful rejection of God's way of righteousness (ch. x.) ; and so concludes the doctrinal portion of his Epistle by a grand exposition of the present and future relative positions of Jew and Gentile.

The practical character and effects of Divine Grace are now set forth by the Apostle's pointing out *the necessary consequence* of a true reception of the Gospel. Personal holiness, unfeigned and universal love, loyal obedience to authority, are all shown to spring from one principle engendered by the mercies of God, viz. the principle of Love to Him. These points are set forth in chapters xii., xiii. In the following two chapters are discussed the vexed questions of Jewish ceremonial and the duty of forbearance on the part of the Gentiles. Both parties are exhorted to receive one another, as Christ had already received them, to the glory of God.

The remainder of ch. xv. is occupied with the Apostle's plans, and the last chapter contains his salutations to various members of the Church :—a precious lesson for all time of the bonds and claims of Christian fellowship.

This sketch may be fitly concluded with the observation, that whereas in the whole range of literature there is nothing like this Epistle, so it would have been impossible for the mere intellect of any man to originate it. The imagination of man could not have conceived, the reason of man could not have discovered, the wit of man could not have framed, nor could the tongue of man have expressed the Epistle to the Romans. From first to last it is the Revelation of God and the Inspiration of His chosen instrument that have given it to mankind.

ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

ΟΘΑΡ. Ι. ¹ΠΑΥΛΟΣ, δούλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ ²(ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις) ³περὶ τοῦ Υἱοῦ αὐτοῦ (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ⁴τοῦ ὀρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ⁵(δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ—⁶ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ) Ἰπᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπήτοις Θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

⁸Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ
Rōmans. B

Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν; ὅτι ἡ
 πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.
⁹Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν
 τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ
 αὐτοῦ, ὡς ἀδιαλείπτως μνησθῆναι ὑμῶν ποιούμεναι
¹⁰πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος,
 εἰπως ἤδη ποτὲ εὐδοθήσομαι ἐν τῷ θελήματι
 τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς. ¹¹Ἐπιποθῶ γὰρ
 ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευ-
 ματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς· ¹²τοῦτο δέ
 ἐστὶ, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν
 ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ. ¹³Οὐ
 θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις
 προεθέμην ἐλθεῖν πρὸς ὑμᾶς (καὶ ἐκωλύθην
 ἄχρι τοῦ δεῦρο), ἵνα καρπὸν τινα σχῶ καὶ ἐν
 ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
¹⁴Ἑλλησὶ τε καὶ βαρβάροις, σοφοῖς τε καὶ
 ἀνοήτοις ὀφειλέτης εἰμί· ¹⁵οὕτω, τὸ κατ' ἐμὲ,
 πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελ-
 ίσασθαι. ¹⁶Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλι-
 ον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστὶν
 εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
 τε πρῶτον καὶ Ἑλληνι. ¹⁷Δικαιοσύνη γὰρ
 Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
 πίστιν, καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ
 πίστεως ζήσεται.

18' Αποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, 19διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε. 20Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀττίδος αὐτοῦ δύνამεις καὶ θεϊότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, 21διότι γνόντες τὸν Θεόν, οὐχ ὡς Θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά· 22φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν 23καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἐρπετῶν. 24Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς· 25οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβασθήσαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν. 26Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· 27ὁμοίως τε καὶ οἱ

ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
 θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς
 ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην
 κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν, ἣν ἔδει,
 τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.
²⁸Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν
 ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς
 ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, ²⁹πε-
 πληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ,
 πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου,
 ἔριδος, δόλου, κακοηθείας· ³⁰ψιθυριστὰς, κατα-
 λάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερηφάνους,
 ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
³¹ἄσυνέτους, ἄσυνθέτους, ἀστόργους, ἀσπόνδ-
 ους, ἀνελεήμονας· ³²οἵτινες τὸ δικαίωμα τοῦ
 Θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες
 ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν,
 ἀλλὰ καὶ συνευδόκοῦσι τοῖς πράσσουσι.

CHAP. II. ¹ΔΙΟ ἀναπολόγητος εἶ, ὃ ἄν-
 θρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν
 ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ
 πράσσεις ὁ κρίνων. ²Οἶδαμεν δέ, ὅτι τὸ κρίμα
 τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ
 τοιαῦτα πράσσοντας. ³Λογίζῃ δὲ τοῦτο, ὃ
 ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα πράσ-
 σοντας καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ

κρίμα τοῦ Θεοῦ; ⁴ ἡ τοῦ πλούτου τῆς χρησ-
 ότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακρο-
 θυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν
 τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει; ⁵ κατὰ δὲ
 τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν
 θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ
 ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ, ⁶ ὃς
 ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ· ⁷ τοῖς
 μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ
 τιμὴν καὶ ἀφθαρσίαν ζητοῦσι ζῶν αἰώνιον·
⁸ τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ
 ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ
 ὀργή· ⁹ θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν
 ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
 Ἰουδαίου τε πρῶτον καὶ Ἑλλήνος· ¹⁰ δόξα δὲ
 καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ
 ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι.
¹¹ Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

¹² Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ
 ἀπολούνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ
 νόμου κριθήσονται—¹³ οὐ γὰρ οἱ ἀκροαταὶ τοῦ
 νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ
 τοῦ νόμου δικαιωθήσονται. ¹⁴ Ὅταν γὰρ ἔθνη
 τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ,
 οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος·
¹⁵ οἳτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου

γραφτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων—¹⁶ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ Ἰησοῦ Χριστοῦ.

¹⁷Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,
¹⁸καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου,
¹⁹πέποιθās τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, ²⁰παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ· ²¹ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν κλέπτεις; ²²ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς; ²³ὁ ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; ²⁴τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

²⁵Περιτομή μὲν γὰρ ὠφελεῖ, εἰς νόμον πράσσης· εἰς δὲ παραβάτης νόμου ᾗς, ἡ περιτομή σου ἀκροβυστία γέγονεν. ²⁶Εἰς οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου

φυλάσση, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται, ²⁷καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελούσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου ; ²⁸Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή· ²⁹ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

CHAP. III. ¹Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ; ἡ τίς ἡ ὠφέλεια τῆς περιτομῆς ; ²Πολὺ κατὰ πάντα τρόπον. Πρῶτον μὲν, ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. ³Τί γάρ ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ ; ⁴Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται· "Ὅπως ἂν δικαιοθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε. ⁵Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν ; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν ; (κατὰ ἄνθρωπον λέγω). ⁶Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον ; ⁷Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι ; ⁸καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθὼς

φασί τινες ἡμᾶς λέγειν) ὅτι ποιήσωμεν τὰ
 κακὰ, ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐνδικόν
 ἐστι. ⁹Τί οὖν; προεχόμεθα; Οὐ πάντως·
 προητiasάμεθα γὰρ Ἰουδαίους τε καὶ Ἑλλήνας
 πάντας ὑφ' ἁμαρτίαν εἶναι. ¹⁰καθὼς γέγραπ-
 ται. ¹⁰Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς. ¹¹οὐκ
 ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν·
¹²πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν· οὐκ
 ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.
¹³Τάφος ἀνεφγμένος ὁ λάρυγξ αὐτῶν· ταῖς
 γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων ὑπὸ
 τὰ χεῖλη αὐτῶν. ¹⁴ὣν τὸ στόμα ἀράς καὶ
 πικρίας γέμει. ¹⁵Ὁξεῖς οἱ πόδες αὐτῶν ἐκ-
 χέαι αἷμα· ¹⁶σύντριμμα καὶ τλαιπωρία ἐν
 ταῖς ὁδοῖς αὐτῶν. ¹⁷καὶ ὁδὸν εἰρήνης οὐκ
 ἔγνωσαν. ¹⁸Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι
 τῶν ὀφθαλμῶν αὐτῶν. ¹⁹Οἶδαμεν δέ, ὅτι ὅσα
 ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν
 στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ
 κόσμος τῷ Θεῷ. ²⁰Διότι ἐξ ἔργων νόμου οὐ
 δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ
 γὰρ νόμου ἐπίγνωσις ἁμαρτίας. ²¹Νυνὶ δὲ
 χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται,
 μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφη-
 τῶν, ²²δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ
 Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς

πιστεύοντας· οὐ γάρ ἐστι διαστολή. ²³Πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, ²⁴δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ· ²⁵ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ· ²⁶πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως Ἰησοῦ.

²⁷Ποῦ οὖν ἡ καύχησις ; Ἐξεκλείσθη. Διὰ ποίου νόμου ; τῶν ἔργων ; Οὐχί, ἀλλὰ διὰ νόμου πίστεως· ²⁸λογιζόμεθα γὰρ δικαιούσθαι πίστει ἄνθρωπον χωρὶς ἔργων νόμου. ²⁹Ἡ Ἰουδαίων ὁ Θεὸς μόνον ; οὐχί καὶ ἐθνῶν ; Ναὶ καὶ ἐθνῶν· ³⁰ἐπέλεπερ εἰς ὁ Θεὸς, δς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως. ³¹Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως ; Μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν.

CHAP. IV. ¹ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὐρήκηναι κατὰ σάρκα ; ²εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν. ³Τί γὰρ ἡ γραφὴ λέγει ; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ⁴Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· ⁵τῷ δὲ μὴ ἐργαζομένῳ, πιστεύουντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. ⁶Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων· ⁷Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. ⁸Μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσσεται Κύριος ἁμαρτίαν. ⁹Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν, ἥ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γάρ, ὅτι ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. ¹⁰Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἥ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. ¹¹Καὶ σημεῖον ἔλαβε περιτομῆς σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας—εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην—¹²καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. ¹³Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ ἢ τῷ σπέρματι αὐτοῦ τὸ κληρονόμον αὐτὸν εἶναι

κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. ¹⁴Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. ¹⁵Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. ¹⁶Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὃς ἐστι πατὴρ πάντων ἡμῶν, ¹⁷(καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε,) κατέναντι οὐ ἐπίστευσε Θεοῦ, τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ¹⁸ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν (κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου), ¹⁹καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, ²⁰εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει δούς δόξαν τῷ Θεῷ, ²¹καὶ πληροφορηθεὶς ὅτι, ὃ ἐπήγγελλται, δυνατός ἐστι καὶ ποιῆσαι. ²²Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. ²³Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ· ²⁴ἀλλὰ καὶ δι' ἡμᾶς, οἷς

μέλλει λογίζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν²⁵δς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

CHAP. V. ¹ΔΙΚΑΙΩΘΕΝΤΕΣ οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ²δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ. ³Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ⁴ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα· ⁵ἡ δὲ ἐλπίς οὐ κατασχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. ⁶Ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. ⁷Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. ⁸Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. ⁹Πολλῶ οὖν μᾶλλον, δικαιοθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. ¹⁰Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ

τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῶ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. ¹¹Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

¹²Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον—¹³ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου. ¹⁴Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος. ¹⁵Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε. ¹⁶Καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα. Τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. ¹⁷Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος

καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ—¹⁸ ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα· οὕτω καὶ δι' ἐνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. ¹⁹ Ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. ²⁰ Νόμος δὲ παρεισήλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις· ²¹ ἵνα ὥς περ ἐβασιλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

CHAP. VI. ¹ ΤΙ οὖν ἐροῦμεν ; ἐπιμενούμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ ; ² Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ ; ³ Ἡ ἀγνοεῖτε, ὅτι, ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν ; ⁴ Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥς περ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. ⁵ Εἰ γὰρ σύμφυτοι

γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· ⁶τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· ⁷ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. ⁸Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, ⁹εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. ¹⁰Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ Θεῷ. ¹¹Οὕτω καὶ ὑμεῖς λογίξεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ.

¹²Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν· ¹³μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὄπλα δικαιοσύνης τῷ Θεῷ. ¹⁴Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

¹⁵Τί οὖν ; ἁμαρτήσομεν, ὅτι οὐκ ἐσμεν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν ; Μὴ γένοιτο. ¹⁶Οὐκ οἶδατε, ὅτι, ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς

ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ;
 17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς τὸν παρεδόθητε τύπον διδαχῆς· 18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. 19 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστησατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. 20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. 21 Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων θάνατος. 22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. 23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

ΟΗΑΡ. VII. 1^α Ἡ ἀγνοεῖτε, ἀδελφοί (γινώσκουσι γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ ; 2^α Ἡ γὰρ ὑπανδρὸς γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ

νόμου τοῦ ἀνδρός. 3^α Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, εἰς γένηται ἀνδρὶ ἐτέρῳ· εἰς δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. 4^α Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. 5^α Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· θνυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γραμματος.

Τί οὖν ἐροῦμεν ; ὁ νόμος ἁμαρτία ; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω εἰ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις. 8^α Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρα. 9^α Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, 10^α ἐγὼ δὲ ἀπέθανον· καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν

αὕτη εἰς θάνατον. ¹¹Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ¹²Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. ¹³Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ¹⁵Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ. ¹⁶Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. ¹⁷Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ¹⁸Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. ¹⁹Οὐ γὰρ, ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακόν, τοῦτο πράσσω. ²⁰Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ²¹Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ²²Συνήδομαι γὰρ

τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·
²³βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου
 ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ
 ὄντι ἐν τοῖς μέλεσί μου. ²⁴Ταλαίπωρος ἐγὼ
 ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
 θανάτου τούτου; ²⁵Εὐχαριστῶ τῷ Θεῷ διὰ
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν
 αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ
 δὲ σαρκὶ νόμῳ ἁμαρτίας.

CHAP. VIII. ¹ΟΤΔΕΝ ἄρα νῦν κατάκριμα
 τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περι-
 πατοῦσιν ἀλλὰ κατὰ Πνεῦμα. ²Ὁ γὰρ νόμος
 τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
 ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας
 καὶ τοῦ θανάτου. ³Τὸ γὰρ ἀδύνατον τοῦ
 νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς
 τὸν ἑαυτοῦ Τίον πέμψας ἐν ὁμοιώματι σαρκὸς
 ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
 ἁμαρτίαν ἐν τῇ σαρκί, ⁴ἵνα τὸ δικαίωμα τοῦ
 νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα
 περιπατοῦσιν ἀλλὰ κατὰ Πνεῦμα. ⁵Οἱ γὰρ
 κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,
 οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ Πνεύματος. ⁶Τὸ
 γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
 φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη.

⁷Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν·
 τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται,
 οὐδὲ γὰρ δύναται. ⁸Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ
 ἀρέσαι οὐ δύνανται. ⁹Τμεῖς δὲ οὐκ ἐστὲ ἐν
 σαρκὶ ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ
 οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ
 οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰Εἰ δὲ
 Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι'
 ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.
¹¹Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ
 νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν
 ἐκ νεκρῶν ζωοποιήσκει καὶ τὰ θνητὰ σώματα
 ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.
¹²Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ
 σαρκὶ τοῦ κατὰ σάρκα ζῆν. ¹³Εἰ γὰρ κατὰ
 σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ
 Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε,
 ζήσεσθε. ¹⁴Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγ-
 ονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. ¹⁵Οὐ γὰρ
 ἐλάβετε Πνεῦμα δουλείας πάλιν εἰς φόβον,
 ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κράζ-
 ομεν Ἀββᾶ, ὁ Πατήρ. ¹⁶Αὐτὸ τὸ Πνεῦμα
 συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν
 τέκνα Θεοῦ. ¹⁷Εἰ δὲ τέκνα, καὶ κληρονόμοι·
 κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χρι-
 στοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συν-
 δοξασθῶμεν.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νῦν τοῦ Θεοῦ ἀπεκδέχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, 21 ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχροι τοῦ νῦν. 23 Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, νύσθησαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. 24 Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 25 εἰ δέ, ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. 27 Ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

²⁸Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ²⁹Ὅτι, οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. ³⁰Οὗς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. ³¹Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ³²Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; ³³Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; ³⁴Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεὶς; ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ; ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις; ἡ στενοχωρία; ἡ διωγμός; ἡ λιμός; ἡ γυμνότης; ἡ κίνδυνος; ἡ μάχαιρα; ³⁶(καθὼς γέγραπται "Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς). ³⁷Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ³⁸Πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις, οὔτε

ἐνεστῶτα οὔτε μέλλοντα, ³⁰οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

ΟΗΑΡ. ΙΧ. ¹ΑΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου, ἐν Πνεύματι ἁγίῳ, ²ὅτι λύπη μοι ἐστὶ μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. ³Ἡὐχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· ⁴οἷτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ⁵ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. ⁶Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ. ⁷Οὐδ' ὅτι εἰσὶ γένος Ἀβραὰμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. ⁸Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. ⁹Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλευσόμεναι, καὶ ἔσται τῇ Σάρρᾳ υἱός. ¹⁰Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς

κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν
¹¹μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων
 τι ἀγαθὸν ἢ κακὸν, ἵνα ἢ κατ' ἐκλογὴν τοῦ
 Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ
 τοῦ καλοῦντος, ¹²ἐρρήθη αὐτῇ· "Ὅτι ὁ μείζων
 δουλεύσει τῷ ἐλάσσονι· ¹³καθὼς γέγραπται·
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

¹⁴Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
 Μὴ γένοιτο. ¹⁵Τῷ γὰρ Μωϋσῇ λέγει· Ἐλε-
 ήσω, ὃν ἂν ἐλεῶ· καὶ οἰκτειρήσω, ὃν ἂν
 οἰκτείρω. ¹⁶Ἀρα οὖν οὐ τοῦ θέλοντος, οὐδὲ
 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεούντος Θεοῦ.
¹⁷Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· "Ὅτι εἰς
 αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν
 σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ
 ὄνομά μου ἐν πάσῃ τῇ γῇ. ¹⁸Ἀρα οὖν, ὃν
 θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. ¹⁹Ερεῖς
 οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι
 αὐτοῦ τίς ἀνθέστηκε; ²⁰Μενούνγε, ὦ ἄνθρωπε,
 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ
 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας
 οὕτως; ²¹Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ
 πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν
 εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; ²²Εἰ δὲ
 θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν κα-
 γνωρίσαι τὸ δυνατόν αὐτοῦ ἤνεγκεν ἐν πολλῇ

μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· ²³καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, ²⁴οὗτος καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν; ²⁵ὥς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην· ²⁶καὶ ἔσται ἐν τῷ τόπῳ, οὐ ἐρρήθη αὐτοῖς· Οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ Θεοῦ·ζῶντος. ²⁷Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν νιῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται· ²⁸λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσῃ Κύριος ἐπὶ τῆς γῆς. ²⁹Καὶ καθὼς προεῖρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὁμοιωθῆμεν.

³⁰Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· ³¹Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. ³²Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου· προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

ὑπακοὴν, δούλοι ἐστε ᾧ ὑπακούετε, ἦτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην ;
¹⁷Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς τὸν παρεδόθητε τύπον διδαχῆς· ¹⁸ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ. ¹⁹Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστησατε τὰ μέλη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτως νῦν παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. ²⁰Ὅτε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. ²¹Τίνα οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε ; τὸ γὰρ τέλος ἐκείνων θάνατος. ²²Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. ²³Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

ΟΗΑΡ. VII. ¹Ἡ ἀγνοεῖτε, ἀδελφοὶ (γινώσκουσι γὰρ νόμον λαλῶ), ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ ; ²Ἡ γὰρ ὑπαιδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ

νόμου τοῦ ἀνδρός. 3^α Ἀρα οὖν ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην ἀνδρὶ ἐτέρῳ. 4^α Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. 5^α Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· θύνη δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

7^α Τί οὖν ἐροῦμεν ; ὁ νόμος ἁμαρτία ; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐῖ μὴ διὰ νόμου· τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, ἐῖ μὴ ὁ νόμος ἔλεγεν· Οὐκ ἐπιθυμήσεις. 8^α Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9^α Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν, 10^α ἐγὼ δὲ ἀπέθανον· καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζῶην

αὕτη εἰς θάνατον. ¹¹Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν. ¹²Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή. ¹³Τὸ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. ¹⁴Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ¹⁵Ὁ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσσω· ἀλλ' ὁ μισῶ, τοῦτο ποιῶ. ¹⁶Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. ¹⁷Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ¹⁸Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὐρίσκω. ¹⁹Οὐ γὰρ, ὁ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν, τοῦτο πράσσω. ²⁰Εἰ δὲ ὁ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. ²¹Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. ²²Συνήδομαι γὰρ

τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·
²³βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου
 ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ
 αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ
 ὄντι ἐν τοῖς μέλεσί μου. ²⁴Ταλαίπωρος ἐγὼ
 ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ
 θανάτου τούτου; ²⁵Εὐχαριστῶ τῷ Θεῷ διὰ
 Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἐπεὶ οὖν
 αὐτὸς ἐγὼ τῷ μὲν νοῷ δουλεύω νόμῳ Θεοῦ, τῇ
 δὲ σαρκὶ νόμῳ ἁμαρτίας.

CHAP. VIII. ¹ΟΤΔΕΝ ἄρα νῦν κατάκριμα
 τοῖς ἐν Χριστῷ Ἰησοῦ μὴ κατὰ σάρκα περι-
 πατοῦσιν ἀλλὰ κατὰ Πνεῦμα. ²Ὁ γὰρ νόμος
 τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
 ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας
 καὶ τοῦ θανάτου. ³Τὸ γὰρ ἀδύνατον τοῦ
 νόμου, ἐν ᾧ ἡσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς
 τὸν ἑαυτοῦ Τῖον πέμψας ἐν ὁμοιώματι σαρκὸς
 ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
 ἁμαρτίαν ἐν τῇ σαρκί, ⁴ἵνα τὸ δικαίωμα τοῦ
 νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα
 περιπατοῦσιν ἀλλὰ κατὰ Πνεῦμα. ⁵Οἱ γὰρ
 κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν,
 οἱ δὲ κατὰ Πνεῦμα τὰ τοῦ Πνεύματος. ⁶Τὸ
 γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
 φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη.

⁷Διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται. ⁸Οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται. ⁹Τμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. ¹⁰Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν· τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην. ¹¹Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν. ¹²Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν. ¹³Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. ¹⁴Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. ¹⁵Οὐ γὰρ ἐλάβετε Πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν Ἀββᾶ, ὁ Πατήρ. ¹⁶Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμέν τέκνα Θεοῦ. ¹⁷Εἰ δὲ τέκνα, καὶ κληρονόμοι κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

¹⁸Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ¹⁹Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νύϊων τοῦ Θεοῦ ἀπεκδέχεται. ²⁰Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ²¹ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. ²²Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. ²³Οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, νίοθελαν ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. ²⁴Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; ²⁵εἰ δέ, ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

²⁶Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις. ²⁷Ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

²⁸Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ²⁹Ὅτι, οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. ³⁰Οἷς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε. ³¹Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; ³²Ὅσγε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίζεται; ³³Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαίων; ³⁴Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεὶς; ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ; ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν; ³⁵Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις; ἡ στενοχωρία; ἡ διωγμός; ἡ λιμός; ἡ γυμνότης; ἡ κίνδυνος; ἡ μάχαιρα; ³⁶(καθὼς γέγραπται· "Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν ἐλογίσθημεν ὡς πρόβατα σφαγῆς). ³⁷Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. ³⁸Πείσμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ οὔτε δυνάμεις, οὔτε

ἐνεστῶτα οὔτε μέλλοντα, ³⁹οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

CHAP. IX. ἸΑΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου, ἐν Πνεύματι ἁγίῳ, ²ὅτι λύπη μοι ἐστὶ μεγάλη καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου. ³Ἡὐχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα· ⁴οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, ⁵ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ο ὧν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν. ⁶Οὐχ οἶον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ. ⁷Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. ⁸Τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. ⁹Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός. ¹⁰Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς

κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν
¹¹μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων
 τι ἀγαθὸν ἢ κακόν, ἵνα ἢ κατ' ἐκλογὴν τοῦ
 Θεοῦ πρόθεσις μένη, οὐκ ἐξ ἔργων ἀλλ' ἐκ
 τοῦ καλοῦντος, ¹²ἐρρήθη αὐτῇ· "Ὅτι ὁ μείζων
 δουλεύσει τῷ ἐλάσσονι· ¹³καθὼς γέγραπται·
 Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

¹⁴Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
 Μὴ γένοιτο. ¹⁵Τῷ γὰρ Μωϋσῇ λέγει· Ἐλε-
 ήσω, ὃν ἂν ἐλεῶ· καὶ οἰκτειρήσω, ὃν ἂν
 οἰκτείρω. ¹⁶Ἀρα οὖν οὐ τοῦ θέλοντος, οὐδὲ
 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.
¹⁷Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· "Ὅτι εἰς
 αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν
 σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ
 ὄνομά μου ἐν πάσῃ τῇ γῇ. ¹⁸Ἀρα οὖν, ὃν
 θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει. ¹⁹Ερεῖς
 οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι
 αὐτοῦ τίς ἀνθέστηκε; ²⁰Μενοῦνγε, ὦ ἄνθρωπε,
 σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ
 ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας
 οὕτως; ²¹Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ
 πηλοῦ ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν
 εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν; ²²Εἰ δὲ
 θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν κα-
 γνωρίσαι τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ

μακροθυμία σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν· ²³καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, ²⁴οὗς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν; ²⁵ὥς καὶ ἐν τῷ Ὤσῃ λέγει· Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην· ²⁶καὶ ἔσται ἐν τῷ τόπῳ, οὗ ἐβρόθή αὐτοῖς· Οὐ λαός μου ὑμεῖς· ἐκεῖ κληθήσονται υἱοὶ Θεοῦ·ζῶντος. ²⁷Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ᾗ ὁ ἀριθμὸς τῶν νύων Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται· ²⁸λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. ²⁹Καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὁμοιωθήμεν.

³⁰Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως· ³¹Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον δικαιοσύνης οὐκ ἔφθασε. ³²Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμον προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

³³καθὼς γέγραπται· Ἴδου, τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν σκανδάλου καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

ΟΧΑΡ. X. ¹ΑΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. ²Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζήλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. ³Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. ⁴Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. ⁵Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου "Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς. ⁶Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἶπης ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν· ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ⁸Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν· ὅτι, ἐὰν ὁμολογήσης ἐν τῷ στόματί σου Κύριον Ἰησοῦν καὶ πιστεύσης ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἡγειρεν ἐκ

νεκρῶν, σωθήσῃ. ¹⁰(Καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην· στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.) ¹¹Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται. ¹²Οὐ γάρ ἐστι διαστολή Ἰουδαίου τε καὶ Ἑλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ¹³Πᾶς γὰρ, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. ¹⁴Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; ¹⁵πῶς δὲ κηρύξουσιν, ἂν μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ. ¹⁶Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἡσαίας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; ¹⁷Ἀρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ. ¹⁸Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενούνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φόβος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν. ¹⁹Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραὴλ; Πρῶτος Μωϋσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς. ²⁰Ἡσαίας δὲ ἀποτολμᾷ καὶ λέγει· Εὐρέθην τοῖς ἐμὲ μὴ

ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. ²¹Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὁλὴν τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

CHAP. XI. ¹ΛΕΓΩ οὖν, Μὴ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμι ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν. ²Οὐκ ἀπόσωτο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὥς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων, ³Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχὴν μου. ⁴Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. ⁵Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν. ⁶Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον. ⁷Τί οὖν; Ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν,—⁸καθὼς γέγραπται· Ἐδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ

ἀκούειν—ἕως τῆς σήμερον ἡμέρας. ⁹Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς. ¹⁰Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

¹¹Λέγω οὖν, Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν εἰς τὸ παραζηλώσαι αὐτούς. ¹²Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν; ¹³Τμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, ¹⁴εἴπως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. ¹⁵Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις εἰ μὴ ζωὴ ἐκ νεκρῶν; ¹⁶Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. ¹⁷Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ, ἀγριέλαιος ὢν, ἐνεκεντρίσθης ἐν αὐτοῖς καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου, ¹⁸μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. ¹⁹Ερεῖς οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα

ἐγὼ ἐγκεντρισθῶ. ²⁰Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. ²¹Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται. ²²Ἰδὲ οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σὲ χρηστότητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ. ²³Κακεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτοὺς. ²⁴Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι, οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

²⁵Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα μὴ ᾔτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. ²⁶Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται· Ἡξει ἐκ Σιών ὁ Ῥυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. ²⁷καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. ²⁸Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. ²⁹Ἀμετα-

μέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλήσις τοῦ Θεοῦ. ³⁰ Ὡςπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ. ³¹ οὕτω καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα καὶ αὐτοὶ ἐλεηθῶσι. ³² Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

³³ Ὡ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. ³⁴ Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ³⁵ ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθῆσεται αὐτῷ; ³⁶ ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

CHAP. XII. ¹ ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· ² καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. ³ Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν

εἰς τὸ σωφρονεῖν, ἐκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. ⁴Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, ⁵οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἰς ἀλλήλων μέλη. ⁶Ἐχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· ⁷εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ· ⁸εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλησίᾳ· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι. ⁹Ἡ ἀγάπη ἀνυπόκριτος· ἀποστυγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· ¹⁰τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προσηγούμενοι· ¹¹τῇ σπουδῇ μὴ ὀκνηροί· τῷ πνεύματι ζέοντες· τῷ Κυρίῳ δουλεύοντες· ¹²τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ προσευχῇ προσκαρτεροῦντες· ¹³ταῖς χρεῖαις τῶν ἀγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες. ¹⁴Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε. ¹⁵Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαίωντων. ¹⁶Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόν-

ιμοι παρ' ἑαυτοῖς. ¹⁷Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· ¹⁸εἰ δυνατόν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· ¹⁹μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος. ²⁰Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἔὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἀνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. ²¹Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

CHAP. XIII. ¹ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. ²Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα λήφονται. ³Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ, καὶ ἔξεις ἔπαινον ἐξ αὐτῆς. ⁴Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ κακὸν πράσσοντι. ⁵Διὸ ἀνάγκη

ABBREVIATIONS.

acc.	accusative.	Lat.	Latin.
act.	active.	m. or masc.	masculine.
adj.	adjective.	mid.	middle.
adv.	adverb.	n. or neut.	neuter.
aor.	aorist.	neg.	negative.
art.	article.	nom.	nominative.
cf.	compare.	opp.	{ opposite or op- posed to.
comp.	comparative.	opt.	optative.
conj.	conjunction.	P. or part.	participle.
contr.	contracted.	p. or perf.	perfect.
dat.	dative.	pass.	passive.
dem. or de- monstr.	{ demonstrative.	pluperf.	pluperfect.
Eng.	English.	plur.	plural.
et al.	et aliter.	poss.	possessive.
etym.	etymology.	pres.	present.
f. (with subst. adj. or pron.)	{ feminine.	prob.	probably.
f. (with verb) or fut.	{ future.	pron.	pronoun.
foll.	followed.	prps.	perhaps.
follg.	following.	q. v.	quod vide.
fr.	from.	rel.	relative.
gen.	genitive.	S. or Sans.	Sanscrit.
gen. omn.	of all genders.	sing.	singular.
Germ.	German.	subj.	subjunctive.
gov.	governing.	subst.	substantive.
imperat.	imperative.	sup.	superlative.
imperf. or imp.	imperfect.	v. a.	verb active.
inf.	infinitive.	v. mid.	verb middle.
irreg.	irregular.	v. n.	verb neuter.
		voc.	vocative.
		=	equal to.

N.B.—Where the etymology is not given, the word is of very uncertain or unknown origin.

Words with an asterisk (*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Such principal tenses of verbs as are placed within parentheses () do not occur in the Greek Testament.

CHAP. XIV. ἸΤΟΝ δὲ ἄσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. ²Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἄσθενῶν λάχανα ἐσθίει. ³Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο. ⁴Σὺ τίς εἶ, ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στήσαι αὐτόν. ⁵Ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. ⁶Ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ. Καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. ⁷Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει. ⁸Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. ⁹Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ. ¹⁰Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

[ἀγαπ-άω, "to love"] *Loved, beloved.*—As Subst.: ἀγαπητός, οὔ, m. *One beloved, a beloved person.*

ἄγγελ-ος, οὔ, m. [ἀγγέλλ-ω, "to carry a message"] ("One who carries a message; a messenger;" hence) *An angel*;—at viii. 38 used of evil angels.

ἅγι-ός, 1. aor. ἡγιάσα, v. a. [ἅγι-ός, "holy"] ("To make ἅγιός;" hence) *To hallow, sanctify, etc.*—Pass.: ἅγι-άζομαι, p. ἡγιασμαι, 1. aor. ἡγιάσθην.

ἁγίω-μός, μου, m. [for ἁγιάδ-μος; fr. ἁγιάζω (= ἁγιάδ-ω), "to sanctify"] ("A sanctifying;" hence) *Sanctification, holiness.*

ἁγ-ιός, ἰδ, ἰδόν, adj. ("To be adored or worshipped;" hence) *Holy.*—As Subst.: ἁγιοί, ὦν, m. plur. *Holy persons, saints* [akin to Sans. root याज, "to adore, or worship," the deities].

ἁγίω-σύνη, σύνης, f. [for ἁγιο-σύνη; fr. ἁγίός, uncontr. gen. ἁγίω-ος, "holy"] ("The quality of the ἁγίός;" hence) *Holiness.*

ἀ-γνο-έω -ῶ, (f. ἀγνοήσω, p. ἡγνόηκα), 1. aor. ἡγνόησα, v. a. [ἀ-, "negative"; γνῶ (= γνῶ), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand.*

ἀγρι-έλαιος, ελαίου, m. [ἄγρι-ος, "pertaining to the fields"; hence, "uncultivated"; ἔλαιος, "a wild olive-tree"] *An uncultivated wild olive-tree*, which produced either no fruit at all, or such only as was unfit for use;—at xi. 17, 24 used figuratively of the Gentiles.

ἄγ-ω, f. ἄξω, (p. ἤχα, later ἀγχοχα), 2. aor. ἡγάγον, v. a. *To lead.*—Pass.: ἄγ-ομαι, p. ἡγμαι, 1. aor. ἤχθην, 1. fut. ἁχθήσομαι.

*Ἀδάμ, m. indecl. (variously assigned to different sources, and hence differently explained;—viz.: a. "Ruddy" in reference to the ruddiness, or brightness, of man's complexion.—b. "Earthborn."—c. "Likeness," with reference to God's saying, "Let us make man . . . after our likeness") *Adam*; the first human being.

ἀ-δελφ-ή, ἧς, f. ("One of, or from, the same womb"; hence) *A sister*, whether actually or in the faith [inseparable prefix ἀ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbh-a*].

ἀ-δελφ-ός, οὔ, m. [id.] *A brother*, whether actually or in the faith [id.].

ἀ-διᾶλειπ-τος, τον, adj. [ἀ-, "negative"; διᾶλειπ-ω, (cf. time) "to leave, cease"] *Not*

leaving off, unceasing, incessant, continual.

ἀδιᾶλειπτ-ως, adv. [ἀδιᾶλειπτ-ος, "not leaving off"] ("After the manner of the ἀδιᾶλειπτος"; hence) *Without leaving off, without ceasing, unceasingly*, etc.

ἀδικ-ία, ἰας, f. [ἀδικ-ος, "unjust"; hence, "unrighteous"] ("The quality of the ἀδικος"; hence) *Unrighteousness*.

ἀ-δικ-ος, ον, adj. [ἀ, "negative"; δικ-η, "justice"] ("Not having δικη"; hence) *Morally: Unjust, unrighteous*.

ἀ-δυνάτος, δυνάτων, adj. [ἀ, "negative"; δυνάτός, (of persons) "strong"; (of things) "possible"] 1. Of persons: *Not strong, without strength, weak*.—As Subst.: **ἀδυνάτοι, ον**, m. plur. With art.: *The weak*;—at xv. 1 used figuratively.—2. Of things: *Not possible, impossible*.—As Subst.: **ἀδυνάτων, ον**, n. With art.: *The impossibility*:—τὸ ἀδυνάτων τοῦ νόμου, *the impossibility of the Law* (viii. 3), i. e. what the Law (of works) could not effect or do. Τὸ ἀδυνάτων is an Acc. dependent on a verbal notion involved in the following words, and which is either *κατάρθωσε* (*successfully accomplished*) or *ἐποίησε* (*effected or did*). The passage is equivalent to τὸ ἀδυνάτων τοῦ

νόμου . . . ὁ Θεὸς κατάρθωσε (or ἐποίησε) πέμψας . . . καὶ κατακρίνων.

αἰ-διος, διον, adj. [for αἰ-διος; fr. αἰ, "always, ever"] ("Pertaining to αἰ"; hence) *Everlasting, always or ever existing, eternal*.

αἷμα, ἄτος, n. *Blood*.

αιν-έω -ῶ, (f. αινέσω and αινήσω), v. a. *To praise* [akin to Sans. root VEN, "to praise"].

αἰχμαλωτ-ίζω, (f. αἰχμαλωτίζω, p. ῥηχμαλώτικα), v. a. [αἰχμαλωτ-ος, "one taken by the spear" in war, i. e. "a prisoner of war, a captive"] *To take captive; to carry, or bring, into captivity; to make a person a captive or prisoner*;—at vii. 23 used figuratively.

αἰών, ὦνος, m. ("Lifetime," *life*"; hence) 1. *The world* as it now is; xii. 2.—2. *An infinite space of time, eternity*:—in Plur.: εἰς τοὺς αἰῶνας, (*unto eternities*, i. e.) *for ever* [akin to Sans. *āyus*, "life"].

αἰών-ιος, ἰον, adj. [αἰών, "eternity"; see αἰών, no. 2] ("Pertaining to αἰών"; hence) *Eternal, everlasting*.

ἀκάθαρ-σία, σίας, f. [for ἀκάθαρτ-σία; fr. ἀκάθαρτ-ος, "impure, unclean"] ("The state, or condition, of the ἀκάθαρτος"; hence) *Morally: Impurity, uncleanness*.

ἀ-κάκος, κάκον, adj. [ἀ,

"negative"; *κακός*, "bad"] ("Not *κακός*"; hence) *Free from deceit or guile; simple, undesigning, artless.*

ἀ-κέρ-αιος, *αιον*, adj. [*ἀ*, "negative"; *κερ-ἀννῦμι*, "to mix"] ("Unmixed"; hence) *Guileless, harmless.*

ἀκήκοα, perf. ind. of *ἀκούω*. *ἀκο-ή*, *ἡς*, f. [*ἀκο-ύω*, "to hear"] 1. Actively: ("A hearing"; hence) The sense of *hearing*.—2. Passively: ("That which is heard"; hence) *Report.*

ἀκούω, f. *ἀκούσω* and *ἀκούσμαι*, p. *ἀκήκοα* (and *ἤκουκα*), 1. aor. *ἤκουσα*, v. a. and n.: 1. *To hear*.—2. With Gen.: *To hear of*; x. 14 [prob. to be divided *ἀκο-ύω*; fr *ἀ*, inseparable prefix; *κο*, root found in *κο-έω*, "to hear, perceive"].

ἀκροᾷ-τής, *τοῦ*, m. [*ἀκροάομαι*, "to hear"] *A hearer.*

ἀκροβυστ-ία, *ίας*, f. [*ἀκρόβυστος*, "uncircumcised"] ("The state, or condition, of the *ἀκρόβυστος*"; hence) *Uncircumcision.*

Ἀκύλας, *ου*, m. *Acylas*, or *Aquila*, a Jew, whom with his wife, *Prisca* or *Priscilla*, Paul met at Corinth, at the time that the Emperor Claudius had expelled the Jews from Rome; see Acts xviii. 2—26. At xvi. 3 *Aquila* and his wife are described as being again in Rome.

ἀλαζόν, *όνος*, adj. *Boastful, vain-glorious, arrogant, swaggering.*

ἀ-λάλη-τος, *τον*, adj. [for *ἀ-λάλε-τος*; fr. *ἀ*, "negative"; *λάλέω*, "to speak"] 1. ("Not to be spoken"; hence) *Not to be uttered, unutterable*.—2. ("Not spoken"; hence) *Not uttered*.—N.B. Both the above meanings have their respective advocates and supporters for viii. 26.

ἀλήθ-εια, *είας*, f. [*ἀληθ-ής*, "true"] ("The quality of the *ἀληθής*"; hence) 1. *Truth*.—2. With art.: *The truth*, i. e. the true doctrine revealed by Christ, as opposed to the traditions of the Jews and the myths of the heathen.

ἀ-ληθ-ής, *ές*, adj. [*ἀ*, "negative"; *λήθ-ω*, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Morally: True.*

ἄλλᾶ, conj. [originally neut. acc. plur. of *ἄλλος*, "another," with the accent changed] ("In another way, otherwise"; hence) 1. *But*.—2. In hypothetical sentences, to introduce the apodosis: *ἀλλὰ* or *ἀλλὰ καὶ*, *Then also, then surely too*; cf. vi. 5.—3. *Except, only.*

ἄλλ-ᾶσσω (and *ἄλλ-ᾶττω*), f. *ἄλλᾶξω*, (p. *ἤλλᾶχα*), 1. aor. *ἤλλαξα*, v. a. [*ἄλλ-ος*, "other"] ("To make"—an object—

"other" than it is; hence) *To change, alter.*

ἄλλ-ήλ-ων, pron. plur. with-out nom. [reduplicated and changed fr. ἄλλ-ος, "another"] *Of, etc., one another.*

ἄλλ-ότριος, οτρία, ότριον, adj. [ἄλλ-ος, "another"] *Of, or belonging to, another; another man's; another's.*

ἅμα, adv. *At the same time, together* [akin to Sans. *sama*, "same"].

ἁμαρτ-ἄνω, (f. ἁμαρτήσομαι, later ἁμαρτήσω, 1. aor. ἡμαρτήσα), 2. aor. ἡμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin.*

ἁμαρτ-ημα, ἡμᾶτος, n. [ἁμαρτ-ἄνω, "to sin"] ("The sinning thing"; hence) *Sin.*

ἁμαρτήσας, ἄσα, αν, P. 1. aor. of ἁμαρτἄνω.

ἁμαρτ-ία, ἱας, f. [ἁμαρτ-ἄνω, "to sin"] ("The act of sinning"; hence) 1. *Sin*, generally.—2. Plur.: *Sins*; i. e. various acts or forms of sin.

ἁμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful.*—As Subst.: ἁμαρτωλός, οὔ, m. *A sinful person, a sinner.*

ἀ-μεταμέλ-ητος, ητον, adj. [ἀ, "negative"; μεταμέλ-ομαι, in force of "to change one's, etc., purpose"] *Without change of purpose, or mind, on the part of God; fixed, irrevocable*; xi. 29.

ἀ-μετανόη-τος, τον, adj. *Romans.*

[for ἀ-μετανόη-τος; fr. ἀ, "negative"; μετανοέ-ω, "to change one's mind"; hence, "to repent"] *Unrepentant, impenitent.*

*ἀμήν, adv.: 1. At the beginning of a sentence: *In truth, of a truth, verily.*—2. At the end of a sentence: *So may, or let, it be; amen.*

ἄμμος, ον, f. *Sand.*

Ἀμπλίας, ον, m. *Amplias*; a man's name; xvi. 8.

ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have.*—b. With Subj., the force of ἄν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἄν, whoever, whosoever*; *ὅπου ἄν, wherever*; *ἕως ἄν, until, whatever time it be (that)*; *ὅσοι ἄν, how many soever, as many soever as*; *ὅτι ἄν, whatever thing, whatever.*

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνά, "up"; βαίνω, "to go"] *To go up, ascend.*

ἀν-αγγέλλω, f. ἀν-αγγελῶ, 1. aor. ἀν-ήγγειλα, v. a. [ἀνά, denoting "repetition"; ἄγγελλω, "to carry word, or tidings,

about"] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*—Pass.: (ἀν-αγγέλλομαι), 2. aor. ἀνηγέλην.

ἀνάγκη, ης, f. *Need, necessity.*

ἀν-ἄγω, (f. ἀν-ἄξω), 2. aor. ἀν-ἤγαγον, v. a. [ἀν-ἄ, "up"; ἄγω, "to bring"] *To bring up.*

(ἀνα-ζῶω -ζῶ), 1. aor. ἀν-έζησα, v. n. [ἀνά, denoting "repetition," "again"; ζῶω, "to live"] *To live, or be alive, again.*

ἀναθε-μα, μᾶτος, n. [ἀντί-θημι, "to set up" as a votive offering; "to dedicate, devote" to a deity; through verbal root ἀναθε (= ἀνά; θε, a root of τίθημι)] ("A thing dedicated, or devoted," to a deity; hence) In a bad sense: *A thing devoted to evil or destruction; an accursed thing.*

ἀνακαίνω-σις, σεως, f. [for ἀνακαίνω-σις; fr. ἀνακαινδ-ω, "to renew"] *A renewing, renewal.*

(ἀνά-κεφαλαιώ), v. a. [ἀνά, "up"; κεφαλαιώ, "to bring under heads, to state briefly, sum up"] Of a statement, etc.: *To sum up, comprehend, embrace.*—Pass.: ἀνά-κεφαλαιόμαι -αἰοῦμαι.

ἀνάλογ-ία, ἱας, f. [ἀνάλογ-ος, "according to a certain

ratio, proportionate"] ("The quality of the ἀνάλογος"; hence) *Proportion.*

ἀν-ἀπολόγη-τος, τον, adj. [for ἀν-ἀπολογε-τος; fr. ἀν, "negative"; ἀπολογέ-σμαι, "to talk one's self away from" a difficulty; "to make an excuse"] ("That does not, or cannot, make an excuse"; hence) *Without excuse, inexcusable.*

ἀνά-στα-σις, σεως, f. [ἀνά, "up"; στα-, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection*;—at vi. 5 at end, the clause would be fully ἀλλὰ καὶ σύμφυτοι τῷ ὁμοιώματι τῆς ἀναστάσεως αὐτοῦ ἐσόμεθα.

Ἄνδρ-ό-νικ-ος, ου, m. [ἄνθρωπος, ἀνδρ-ός, "a man"; (o) connecting vowel; νικ-ᾶω, "to conquer"] ("Man-conqueror or Conqueror of men") *Andronicus*; a man's name; xvi. 7.

ἀν-ελεήμων, ελεήμονος, adj. [ἀν, "negative"; ἐλεήμων, "merciful"] *Unmerciful, merciless.*

ἀν-εξερεύνη-τος, τον, adj. [for ἀν-εξερευνά-τος; fr. ἀν, "negative"; ἐξερευνά-ω, "to search out"] *Not to be searched out, unsearchable.*

ἀν-εξιχνίασ-τος, τον, adj. [for ἀν-εξιχνιάδ-τος; fr. ἀν, "negative"; ἐξιχνιάζω (=

ἐξιχνιάδ-σω), "to trace out"]
Not to be traced out, untraceable.

ἀνεργυμένος, η, ον, P. perf.
 pass. of ἀνολύω.

ἀ-νήρ, νέρος νδρός, m.: 1. *A man*.—2. *A husband* [akin to Sans. *nar-a*, "a man"; ἀ is a prefix; cf. ἀ γαθ-ός].

ἀνθ-ίστημι, (f. ἀντι-στήσω),
 p. ἀνθ-έστηκα, 2. aor. ἀν-
 έστην, v. a. and n. [ἀνθ' (see
 ἀντί), "against"; ἵστημι, "to
 cause to stand—to stand"]
 (1. Act.: In pres, imperf., 1.
 fut., and 1. aor.: "To cause
 to stand against, to set a-
 gainst."—2.) Neut.: In perf.,
 pluperf., and 2. aor.: ("To
 stand against or in opposition";
 hence) With Dat.: *To resist,*
oppose.

ἄνθραξ, ἄκος, m. *Coal,*
charcoal:—mostly plur.; in
 Gr. Test. only once, xii. 20.

ἀνθρώπ-ινος, ἴνη, ἴνον, adj.
 [ἀνθρωπ-ος, "a human being,
 a man"] *Of, or belonging to,*
a human being or a man;
human.—Adverbial neut. acc.:
 ἀνθρώπ-ινον, *According to, or*
after, the manner of a man or
of men.

ἄνθρωπος, ον, comm. gen.
A human being; a man, per-
son:—οἱ ἄνθρωποι, *men, or*
persons, generally; mankind:
 —κατὰ ἄνθρωπον, *according*
to, or after, the manner of a
man or of men, iii. 5.

(ἀν-ίστημι, f. ἀνα-στήσω, p.
 ἀν-έστηκα, 1. aor. ἀν-έστησα,
 2. aor. ἀν-έστην, v. a. and n.
 [ἀν-δ, "up"; ἵστημι, "to make
 to stand—to stand"] 1. Act.:
 In pres, imperf., fut., and 1.
 aor.: *To make to stand up, to*
raise up, etc.—2. Neut.: In
 (perf., pluperf., and) 2. aor.: a.
To stand up.—b. *To rise from*
the dead, etc.—3.) Mid.: ἀν-
 ἱστᾶμαι, f. ἀνα-στήσεται, *To*
stand up; arise;—at xv. 12
 the pres. part. ἀνιστάμενος is
 used to represent an almost
 immediate future event.

ἀ-νόητος, νόητον, adj. [ἀ,
 "not"; νοητός, "intelligent"]
 ("Not νοητός"; hence) *Fool-*
ish, senseless, without under-
standing.

ἀν-όλω (ἀν-όλνυμι, f. ἀν-
 οίξω), p. ἀν-έφρα (and ἀνέφρα),
 1. aor. ἀν-έφρα and ἡν-οίξα, v.
 a. [ἀν-δ, in "intensive" force;
 οίλω or οίλνυμι, "to open"]
 1. *To open*.—2. Pass.: (ἀν-
 οίλνυμαι), perf. ἀν-έφραμαι and
 ἡν-έφραμαι, 1. aor. ἀν-έφραθην,
 ἡν-έφραθην, and ἡν-οίξαθην, (1.
 fut. ἀν-οίξασθαι), 2. fut.
 ἀν-οίξασθαι, *To be opened.*

ἀνομ-ία, ἰας, f. [ἀνομ-ος,
 "without law"; hence, "wick-
 ed"] ("The state, or condi-
 tion, of the ἀνομος"; hence)
Wickedness, impiety, iniquity.
 ἀνόμ-ως, adv. [ἀνομ-ος,
 "without law"] ("After the
 manner of the ἀνομος"; hence)

Without law, i. e. without having had the law revealed to them; ii. 12.

ἀνοχ-ή, ἥς, f. [for ἀνεχ-ή; fr. ἀνέχ-ω, "to hold back"—(mid.) "to hold one's self back, i. e. to be long-suffering or forbearing"] *Long-suffering, forbearance.*

ἀντ-ἀποδίδωμι, f. ἀντ-ἀποδώσω, 2. aor. ἀντ-ἀπέδωκ, v. a. [ἀντ-ί, "in return"; ἀποδίδωμι, "to give back"] *To give something back in return; to repay.*—Pass.: Fut. Impers.: ἀντ-ἀποδοθήσεται, *It shall be repaid*, i. e. a return shall be made; xi. 35.

ἀντἀπίδο-μα, μάτος, n. [ἀνταπίδο (i. e. ἀντ-ί; ἀπό; δο, a root of δίδωμι), a root of ἀντἀποδίδωμι, "to repay"] *A repayment or return; a recompense.*

ἀντ-ἀποκρίνομαι, 1. aor. pass. in mid. force, ἀντ-ἀπεκρίθην, v. mid. [ἀντ-ί, "in return"; ἀποκρίνομαι, "to answer"] *To answer in return, to reply.*

ἀντί, prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for.*

ἀντί-λέγω, (f. ἀντί-λέξω, 1. aor. ἀντ-έλεξα), v. n. [ἀντί, "in opposition to, against"; λέγω, "to speak"] ("To speak against"; hence) *To contradict, gainsay.*

ἀντίμισθ-ία, ἱας, f. [ἀντί-

μισθ-ος, "pertaining to pay, or reward, in return" for something; "pertaining to requital"] ("The thing pertaining to ἀντί-μισθος"; hence) *Reward, recompense, return, requital.*

ἀντι-στρατεύομαι, v. mid. [ἀντί, "against"; στρατεύομαι, "to take the field," as a soldier does] ("To take the field against"; hence) With Dat.: *To war against.*

ἀν-υπόκρι-τος, του, adj. [for ἀν-υπόκριν-τος; fr. ἀν, "negative"; υποκρίν-ω, in force of "to dissemble"] ("That does not dissemble"; hence) *Without, or free from, dissimulation.*

ἄξιος, ἱα, του, adj. [for ἀγ-σῖος; fr. ἀγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence)

1. *Worthy.*—2. With Gen.: *Worthy of, deserving.*—3. In estimation or comparison: *Worthy of being compared, worth comparison*;—at viii. 18 folld. by πρὸς and its case.

ἄξι-ως, adv. [ἄξι-ος, "worthy"] ("After the manner of the ἄξιος"; hence) With Gen.: *In a way that is worthy of; as is suitable, or becoming, to.*

ἀ-όρατος, όρατον, adj. [ἀ, "negative"; ορατός, "visible"] *Invisible.*—As Subst.: ἀόρατα, ων, n. plur. *Invisible things.*

ἀπαρχ-ή, ἡς, f. [ἀπαρχ-ομαι, in force of "to offer the first-fruits"] ("An offering of first-fruits"; hence) 1. *The first-fruits*, as offered according to the Mosaic Law; xi. 16; see Exod. xxiii. 19; Levit. xxiii. 10.—2. In a figurative sense: *First-fruits*; i. e. a. "The first bestowal" of the gifts of the Spirit; viii. 23.—b. "The first convert" to the faith of Christ; xvi. 5.

ἀπειθ-εια, είας, f. [ἀπειθ-ής, "disobedient"] ("The quality of the ἀπειθής"; hence) *Disobedience*.

ἀπειθ-έω -ω, f. ἀπειθήσω, 1. aor. ἠπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] 1. *To be disobedient*.—2. With Dat.: *To be disobedient to, to disobey*.

ἀ-πειθής, ές, adj. [ἀ, "not"; πειθ-ομαι (pass. of πειθ-ω, "to persuade"), "to be persuaded"; hence, "to obey"] ("Not obeying;" hence) *Disobedient*.—As Subst.: ἀπειθεῖς, ὧν, m. plur. *Disobedient persons, those who are disobedient*.

ἀπ-εκδέχομαι, v. mid. [ἀπ-ό, in "strengthening" force; ἐκδέχομαι, "to await"] *To await, to wait for*.

Ἀπελλής, οὔ, m. *Apelles*; a man's name; xvi. 10.

ἀπ-έναντι, adv. [ἀπ-ό, in "strengthening" force; ἐν-αντι, "opposite"] With Gen.:

Opposite to, over against, before.

ἀπ-έρχομαι, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-ό, "away"; ἔρχομαι, "to come, to go"] 1. *To go away, depart*.—2. *To betake one's self, set out, go, or come to, etc.*, some person or place.

ἀπιστ-έω -ω, (f. ἀπιστ-ήσω, p. ἠπιστ-ηκα), 1. aor. ἠπιστησα, v. n. [ἀπιστ-ος, "unbelieving"] ("To be ἀπιστος"; hence) *Not to believe, to disbelieve*.

ἀπιστ-ία, ἰας, f. [ἀπιστ-ος, "unbelieving"] ("The quality of the ἀπιστος"; hence) *Unbelief*.

ἀπλό-της, τητος, f. [ἀπλό-ος, "simple"] ("The quality of the ἀπλός;" hence) *Simplicity, singleness of mind, freedom from any sinister view or design*.

ἀπό (before a soft vowel ἀπ'; but ἀπὸ Ἰακώβ, xi. 26; before an aspirated vowel ἀφ'; but ἀπὸ Ἱεροσολήμ, xv. 19), prep. gov. gen.: 1. *From*, in the fullest meaning of the word.—2. In time: a. *From* a commencing point, *since*.—b. *After* an interval of.—3. *By*.—4. To form an adverbial expression: ἀπὸ μέρους, *In part, partly* [akin to Sans. *apa*, "away from"].

ἀπο-βολ-ή, ἡς, f. [for ἀπο-βάλλ-η; fr. ἀποβάλλω, "to cast

away," through verbal root ἀποβαλ (= ἀπό; βαλ, root of βάλλω) *A casting away*; —at xi. 15 in figurative force.

ἀπο-δίδωμι, f. ἀπο-δώσω, 2. aor. ἀπ-έδων, v. a. [ἀπό, "back again"; δίδωμι, "to give"] ("To give back again"; hence) *To pay, render*.

ἀπο-θνήσκω, f. ἀπο-θανοῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die*.—2. In 2. aor.: *To have died*, i. e. *to be dead*, whether actually or figuratively.

ἀποθώμεθα, 1. pers. plur. 2. aor. subj. mid. of ἀποτίθημι; —at xiii. 12 used as Subjunctivus Hortativus.

ἀπο-κάλυπτω, (f. ἀπο-καλύψω, late perf. ἀπο-κεκάλυφα), 1. aor. ἀπ-εκάλυψα, v. a. [ἀπό, negative = English "un"; καλύπτω, "to cover"] ("To uncover"; hence) *To disclose, reveal, make known*.—Pass.: ἀπο-καλύπτομαι, p. ἀπο-κεκάλυμμαι, 1. aor. ἀπ-εκαλύφθην, 1. fut. ἀπο-καλυφθήσομαι.

ἀποκαλύψις, εως, f. [for ἀποκάλυψις; fr. ἀποκάλυπτω, "to uncover"] ("An uncovering"; hence, as an effect) *Revelation, manifestation*.

ἀπο-κἀρᾶδοκ-ία, ἰας, f. [ἀπό, in "strengthening" force; κἀρᾶδοκ-έω, "to expect with (outstretched) head";

hence, "to watch eagerly or anxiously"] *A watching eagerly or anxiously; eager, or earnest, expectation*.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death*, etc., whether actually or figuratively.

ἀπο-λαμβάνω, f. ἀπο-λήψομαι, (p. ἀπ-ελήφα), 2. aor. ἀπ-έλαβον, v. a. [ἀπό; λαμβάνω, "to take"] 1. [ἀπό, "from"] ("To take, or receive, from" another as pay, etc.; hence) *To receive* as one's due.—2. [ἀπό, "back"] *To take or receive back*.

ἀπ-όλλυμι, f. ἀπ-ολέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ὀλλυμι, "to destroy"] 1. Act.: *To destroy utterly or entirely*.—2. Mid.: ἀπ-όλλυμαι, f. ἀπ-ολοῦμαι, 2. aor. ἀπ-ωλόμην, ("To destroy one's self utterly"; hence) *Of persons or things: To perish*.

ἀπο-λογ-έομαι -οῦμαι, (f. ἀπο-λογήσομαι), 1. aor. ἀπ-ελογησάμην, 1. aor. pass. in mid. force ἀπ-ελογίσθην, v. mid. [ἀπό, "away from"; λόγ-ος, "a word"] ("To get one's self away from" a difficulty, danger, etc., "by words"; "to talk one's self away from a difficulty"; hence) *To defend*

one's self by speaking, to say in defence, to make one's defence.

ἀπολύτρω-σις, *σεως*, f. [lengthened fr. ἀπολύτρο-σις; fr. ἀπολυτρό-ω, "to ransom"] ("A ransoming"; hence) *Redemption*.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-έστειλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) *To send forth* on a mission, etc. —Pass.: ἀπο-στέλλομαι, p. ἀπ-έσταλμαι, 2. aor. ἀπ-εστάλην.

ἀποστολ-ή, *ῆς*, f. [for ἀπο-στελ-ή; fr. ἀποστέλλω, "to send forth," through verbal root ἀποστέλ (i. e. ἀπό; σταλ, root of στέλλω)] (In pass. force, "A being sent forth"; hence) *Apostleship*.

ἀπόστολ-ος, *ου*, m. [for ἀπόστέλ-ος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀπο-στρέφω, f. ἀπο-στρέψω, 1. aor. ἀπ-έστρεψα, v. a. [ἀπό, "away from"; στρέφω, "to turn"] *To turn away from*; —at xi. 26 strengthened by follg. ἀπό.

ἀπο-στυγέω -στυγῶ, (f. ἀπο-στύξω, 1. aor. ἀπ-εστυγησα and ἀπ-έστυξα, p., with pres. force, ἀπ-εστυγῃκα), v. a. [ἀπό, in "strengthening" force; στυγέω, "to hate"] *To hate*

deeply or violently; to abhor, loathe, etc.

(ἀπο-τίθημι, f. ἀπο-θήσω, v. a. [ἀπό, "away"; τίθημι, "to put"] 1. *To put away*.—2.) Mid.: (ἀπο-τίθεμαι), 2. aor. ἀπ-εθέμην, *To put away* for one's self or as one's own act; *to lay aside*.

ἀπο-τολμάω -τολμῶ, (f. ἀπο-τολμήσω), v. n. [ἀπό, in "strengthening" force; τολμάω, "to be daring or bold"] *To be very daring or bold*.

ἀποτομ-ία, *ίας*, f. [ἀπότομος, "cutting off"; hence, "severe"] ("The quality of the ἀπότομος"; hence) *Severity*.

(ἀπ-ωθείω -ωθῶ, f. ἀπ-ωθήσω, 1. aor. ἀπ-ώθησα, v. a. [ἀπ-ό, "away"; ώθέω, "to thrust"] 1. *To thrust away*.—2.) Mid.: (ἀπ-ωθέομαι -οῦμαι), 1. aor. ἀπ-ωσάμην, *To thrust away* from one's self, etc.; *to cast off, reject*.

ἀπόλ-εια, *είας*, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλλυμι, "to destroy"] *Destruction*.

ἀπωσάμην, 1. aor. ind. mid. of ἀπωθέω.

1. ἀρά, *ᾱς*, f. *Curse, cursing*.
2. ἄρα, adv. In inferential force: *Then, so then, therefore*.

ἀρέσκω, f. ἀρέσω, (p. ἀρήρεκα), 1. aor. ἤρεσα, v. n. With Dat.: *To please*.

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truce"] *Not having, or keeping, a truce; admitting no truce, implacable, etc.*—As Subst.: *ἄσπονδος, ου, m. An implacable person.*

ἄ-στοργ-ος, ου, adj. [*ἄ, "negative"; στοργ-ή, "natural affection" between parents and children*] *Without, or devoid of, natural affection.*—As Subst.: *ἄστοργος, ου, m. One without, or devoid of, natural affection.*

Ἀσύγκριτος, ου, m. [*ἄ-σύγκριτος, "not to be compared, incomparable"*] (*"Incomparable One"*) *Asyncritus; a man's name; xvi. 14.*

ἄ-σύνετος, σύνετον, adj. [*ἄ, "negative"; συνετός, "understanding, intelligent"*] (*"Not συνετός"; hence*) *Without, or devoid of, understanding; unwise, ignorant, foolish.*—As Subst.: *ἄσύνετος, ου, m. A person without, or devoid of, understanding.*

ἄ-σύνθε-τος, τον, adj. [*ἄ, "negative"; συντίθημι, (in mid.) "to covenant," through verbal root συνθε (= σύν; θε, a root of τίθημι)*] (*"Not covenanting"; hence*) *Not bound by a covenant, covenant-breaking.*—As Subst.: *ἄσύνθετος, ου, m. A covenant-breaker.*

δοχημο-σύνη, σύνης, f. [for *δοχημον-σύνη; fr. δοχῆμων, δοχῆμων-ος, "unseemly"*]

(*"The quality, or state, of the δοχῆμων"; hence, "unseemliness"; hence*) *That which is unseemly; an unseemly act, shameful conduct or behaviour.*

ἄτιμ-ᾶζω, (f. ἀτιμάσω, p. ἡτιμάκα), 1. aor. ἡτιμάσα, v. n. [ἄτιμ-ος, "dishonoured"] (*"To make ἄτιμος"; hence*) *1. To dishonour.—2. Mid.: ἀτιμ-ᾶζομαι, To dishonour by one's own especial act.*

ἄτιμ-τα, ιας, f. [ἄτιμ-ος, "dishonourable"] (*"The quality of the ἄτιμος"; hence*) *Dishonour, vileness;—at i. 26 πᾶθῃ ἀτιμίας = πᾶθῃ ἄτιμα.*

αὐ-τός, τή, τό, pron. adj.: *1. Self, very.*—As Subst.: *Of all persons: αὐτός, ου, m. I myself, you yourself, he himself, etc.—2. With article prefixed, in all genders and cases: The same.*—As Subst.: *τὸ αὐτό, the same thing.—3. As simple pron. of 3rd person: He, she, it, they, etc. [akin to a pron. αυ, preserved in the Zend language].*

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἦς, οῦ; see εαυτοῦ.

ἀφ-αίρῶ -αίρω, f. ἀφ-αίρήσω, (p. ἀφ-ῆρηκα), 2. aor. ἀφ-εἶλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]

1. To take away.—2. Mid.: ἀφ-αίρόμαι -αιρούμαι, (f. ἀφ-αίρήσομαι and ἀφ-ελοῦμαι), 2.

ἀριθμός, οὐ, m. *Number*.

Ἀριστό-βουλ-ος, cv, m. [ἄριστος, (uncontr. gen.) ἀρίστο-ος, "best"; βουλ-ή, "counsel"] ("Best-counsel," or "Best in counsel") *Aristobulus*; a man's name; xvi. 10.

ἄρρην (ἄρσιν), εν, adj. *Male, of the male sex*.—As Subst.: ἄρρην (ἄρσιν), ενος, m. *One of the male sex, a man*; i. 27.

ἄρσιν, εν; see ἄρρην.

ἄρχ-ή, ἡς, f. [ἄρχ-ω, in force of "to rule"] ("A ruling"; hence) *Rulers, authorities*;—at viii. 38 *Principalities* in English Version, denoting the higher orders, or rulers, among spirits.

ἄρχω, (f. ἄρξω, p. ἡρχα), v. a. ("To be first"; hence) *In power, etc.*: With Gen.: *To rule, govern, command* [prob. akin to Sans. root *ARH*, in force of "to be able"].

ἄρχ-ων, οντος, m. [ἄρχ-ων, "ruling"; P. pres. of ἄρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief, etc.*

ἀσεβ-εια, ειας, f. [ἀσεβ-ής, "impious"] ("The quality of the ἀσεβής"; hence) *Impiety, ungodliness*.

ἀσεβ-ής, ές, adj. [d, "negative"; σεβ-ομαι, "to worship"] ("Not worshipping"; hence) *Impious, ungodly*.—

As Subst.: ἀσεβής, ές οὐς, m. *An impious, or ungodly, person*:—ὁ ἀσεβής, *the ungodly man*, i. e. every ungodly man; see l. δ, no. 1, c.

ἀσελγ-εια, ειας, f. [ἀσελγ-ής, "licentious, wanton"] ("The quality of the ἀσελγ-ής"; hence) *Licentiousness, wantonness, lasciviousness*.

ἀσθεν-εια, ειας, f. [ἀσθεν-ής, "weak"] ("The state, or condition, of the ἀσθενής"; hence) *Weakness, want of strength, feebleness*.

ἀσθεν-έω -ω, 1. aor. ἡσθέν-ησα, v. n. [id.] 1. *To be weak, feeble, or infirm*.—2. *To be weakly, sick, ill, etc.*

ἀσθένη-μα, μάτος, n. [for ἀσθενε-μα; fr. ἀσθενέ-ω, "to be weak"] ("That which is weak"; hence) *Weakness, infirmity*, in regard to spiritual things, etc.; xv. 1.

ἀσθεν-ής, ές, adj. [d, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) *Weak* in regard to spiritual things, etc.; v. 6.

Ἀσία, as, f. *Asia (Minor)*; xvi. 5.

ἀσπάζομαι, (f. ἀσπάζομαι), 1. aor. ἡσπασάμην, v. n. *To salute by words*.

ἀσπίς, ίδος, f. *An asp; the Egyptian cobra*.

ἀσπονδ-ος, ον, adj. [d, "negative"; σπονδ-ή, "a drink-offering"; hence, "a

truce"] *Not having, or keeping, a truce; admitting no truce, implacable, etc.*—As Subst.: ἀσπονδος, ον, m. *An implacable person.*

ἄσποργ-ος, ον, adj. [ἀ, "negative"; σποργ-ή, "natural affection" between parents and children] *Without, or devoid of, natural affection.*—As Subst.: ἄσποργος, ον, m. *One without, or devoid of, natural affection.*

Ἀσύγκριτος, ον, m. [ἀ-σύνκριτος, "not to be compared, incomparable"] ("Incomparable One") *Asyncritus; a man's name; xvi. 14.*

ἀ-σύνετος, σύνετον, adj. [ἀ, "negative"; συνετός, "understanding, intelligent"] ("Not συνετός"; hence) *Without, or devoid of, understanding; unwise, ignorant, foolish.*—As Subst.: ἀσύνετος, ον, m. *A person without, or devoid of, understanding.*

ἀ-σύνθε-τος, τον, adj. [ἀ, "negative"; συντίθημι, (in mid.) "to covenant," through verbal root συνθε (= σύν; θε, a root of τίθημι)] ("Not covenanting"; hence) *Not bound by a covenant, covenant-breaking.*—As Subst.: ἀσύνθετος, ον, m. *A covenant-breaker.*

δοχημο-σύνη, σύνης, f. [for δοχημον-σύνη; fr. δοχήμων, δόχημον-ος, "unseemly"]

("The quality, or state, of the δοχήμων"; hence, "unseemliness"; hence) *That which is unseemly; an unseemly act, shameful conduct or behaviour.*

ἀτίμ-άξω, (f. ἀτίμασα, p. ἡτίμακα), 1. aor. ἡτίμασα, v. n. [ἀτίμ-ος, "dishonoured"] ("To make ἀτίμος"; hence) 1. *To dishonour.*—2. Mid.: ἀτίμ-αίσομαι, *To dishonour by one's own especial act.*

ἀτίμ-ια, ιας, f. [ἀτίμ-ος, "dishonourable"] ("The quality of the ἀτίμος"; hence) *Dishonour, vileness;—at i. 26 πάθη ἀτίμιας = πάθη ἀτίμα.*

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very.*—As Subst.: Of all persons: αὐτός, οὔ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same.*—As Subst.: τὸ αὐτό, *the same thing.*—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. av, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἧς, οὔ; see εἰαυτοῦ.

ἀφ-αίρέω -αιρῶ, f. ἀφ-αίρήσω, (p. ἀφ-ήρηκα), 2. aor. ἀφ-είλον, v. a. [ἀφ' (see ἀπό), "away"; αἰρέω, "to take"]

1. *To take away.*—2. Mid.: ἀφ-αιρέομαι -αιρούμαι, (f. ἀφ-αιρήσομαι and ἀφ-ελούμαι), 2.

aor. ἀφ-ειλόμην, *To take away* by one's own especial act.

ἀφείλε, εἶσα, ἐν, P. 2. aor. of ἀφίημι.

ἀφείλωμαι, 2. aor. subj. mid. of ἀφαιρέω.

ἀφθαρ-σία, σίας, f. [for ἀφθαρτ-σία; fr. ἀφθαρτ-ος, "immortal"] ("The quality of the ἀφθαρτος"; hence) *Immortality*.

ἀ-φθαρτος, φθαρτον, adj. [ἀ, "negative"; φθαρτός, "corruptible, perishable"] 1. *Not corruptible, imperishable*.—2. *Immortal*.

ἀφ-ίημι, f. ἀφ-ήσω, (p. ἀφ-είκα), 1. aor. ἀφ-ήκα, 2. aor. ἀφ-ῆν, v. a. [ἀφ' (see ἀπό), "from, away"; ίημι, "to send"] ("To send from" one; "to send away"; hence) 1. *To forgive, remit, pardon, etc., sin, an injury, etc.*—2. *To pass by, give up, leave, etc.*—Pass.: ἀφίεμαι, p. ἀφ-είμαι, 1. aor. (ἀφείθην and) ἀφέθην, 1. fut. ἀφεθήσομαι.

(ἀφ-ικνέομαι -ικνουμαι, f. ἀφ-ίξομαι, p. ἀφ-ίγμαι), 2. aor. ἀφ-ικόμην, v. mid. [ἀφ' (see ἀπό), denoting "completeness"; ικνέομαι, "to come"] ("To come quite" to a place; hence) *Folld. by eis and Acc.: To reach unto*.

ἀφικόμην, 2. aor. ind. of ἀφικνέομαι.

ἀφ-ορίζω, f. (ἀφ-ορίσω and) ἀφ-ορίω, 1. aor. ἀφ-ώρισα, v. a.

[ἀφ' (see ἀπό), "from"; ορίζω, "to bound"; hence, "to divide as a boundary"; hence) *To separate, set apart*.—Pass.: (ἀφ-ορίζομαι), p. ἀφ-ώρισμαι, 1. aor. ἀφ-ώρισθην.

ἀφορ-μή, μῆς, f. [ἀφορμ-άω, in pass., "to start forth"] ("A starting forth"; hence, "a starting-point"; hence) *Occasion, opportunity, etc.*

ἀ-φρων, ον, adj. [for ἀ-φρεν; fr. ἀ, "not"; φρήν, φρενός, "mind"] ("Not having φρήν"; hence) *Foolish, infatuated, senseless*.—As Subst.: ἀφρων, ονος, m. *A foolish, etc., person; a fool*.

Ἀχαΐα, as, f. *Achaia*; originally the name of the land of the Achæans in the Peloponnesus; but under the Romans it denoted that province which comprised the whole of the Peloponnesus and all N. Greece as far as, but not inclusive of, Thessaly; see *Μακεδονία*.

(ἀχρει-όω -ῶ, p. ἡχρεΐ-ωκα, v. a. [ἀχρεΐ-ος, "useless"; hence, "unprofitable, good for nothing"] 1. *To make unprofitable or good for nothing*.

—2.) Pass.: 1. aor. ἡχρεΐ-ώθην, *To be made, or to become, unprofitable, etc.*;—at

iii. 12 the Ap. is quoting fr. Ps. xiv. 3, and ἡχρειώθησαν represents a Hebrew word which signifies "have become

foul, or corrupt," in a moral sense.

ἄχρι (ἄχρις), adv. of time :
With Gen. : *Until, up to.*

*Βάαλ, f. indecl. ("Lord, Possessor") *Baal*; a Phœnician deity.—N.B. Βάαλ is usually masculine; at xi. 4 the fem. art. is prefixed to it. Either, therefore, τῇ Βάαλ is elliptical for τῇ εἰκόνι Βάαλ, *the image of Baal* ; or, else, because the idol itself, being in image of a "beeve," was sometimes represented as a female. At Tobit i. 5 we read that the revolting tribes of Israel sacrificed τῇ Βάαλ τῇ δαυδαί (in the Septuagint), *to Baal the heifer.*

βάθ-ος, εος οὖς, n. [βαθ-ύς, "deep"] ("The state, etc., of the βαθύς"; hence) *Depth*, whether actual or figurative.

βαπτ-ίζω, f. βαπτίσω, p. βεβάπτισκα, 1. aor. ἐβάπτισα, v. a. [akin to βάπτ-ω, "to dip"] ("To dip in water"; hence) *To baptize* a person. — Pass. : βαπτ-ίζομαι, p. βεβάπτισμαι, 1. aor. ἐβαπτίσθην, 1. f. βαπτισθήσομαι.

βάπτισ-μα, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτίδ-σω), "to baptize"] ("The baptizing thing"; hence) *Baptism.*

βάρβαρα, ου, m. *A barbar-*

ian; i. e. one not of the Greek race.

βασίλε-ία (quadrisyll.), ίας, f. [βασιλε-ύω (quadrisyll.), "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

βασίλ-εύω, f. βασιλεύσω, 1. aor. ἐβάσιλευσα, v. n. [βασιλε-ύς, "a king"] ("To be a βασιλεύς"; hence) *To rule, reign* :—in Rom. only in figurative force.

βαστάζω, f. βαστάσω, 1. aor. ἐβάστασα, v. a. *To carry, bear.*

βδελύσσομαι (βδελύττομαι, f. βδελύξομαι, 1. aor. ἐβδελύξ-αμην), v. mid. With Acc. of thing : *To feel a loathing at; to loathe, abhor, detest.*

βέβαιος, α, ου, adj. *Firm, sure.*

βεβαι-όω -ώ, f. βεβαιώσω, v. a. [βέβαι-ος, "firm"] ("To make βέβαιος"; hence) *To confirm, establish.*

*Βενιαμίν, m. indecl. ("Son of right hand," i. e. of good luck) *Benjamin*; the youngest son of the patriarch Jacob; see Gen. xxxv. 18.

βῆ-μα, μάτος, n. [βαίνω, in force of "to mount," through root βη] ("That which is mounted"; hence) Of a judge, etc. : *A tribunal, judgment-seat.*

βλασφημ-έω -ώ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. n. [βλάσφημ-ος, "speaking pro-

fanely"] 1. *To speak profanely or blasphemously; to blaspheme.*—2. Pass.: **βλασφημέομαι-οῦμαι**, 1. fut. **βλασφημηθήσομαι**; a. *To be blasphemed*; ii. 24.—b. *To be evil spoken of*; xiv. 16.—c. *To be slanderously reported*; iii. 8.

βλέπω, (f. **βλέψω**, p. **βέβλεφα**), v. a. and n.: 1. Act.: *To see or behold an object.*—2. Neut.: *To possess the faculty of sight, to see, whether physically or spiritually.*—Pass.: **βλέπομαι**. (p. **βέβλεμαι**, 1. aor. **έβλέθην**).

βούλημα, **ήμᾶτος**, n. [**βούλωμαι**, in force of "to will"] ("That which is willed"; hence) *Will, purpose, intention, design.*

βρῶμα, **μάτος**, n. [**βρω**, root of **βι-βρώ-σκω**, "to eat"] ("That which is eaten"; hence) *Food.*

βρῶσις, **σεως**, f. [id.] ("An eating"; hence) *Meat, food.*

Γάιος, **ου**, m. [**γάιος**, Doric for **γήιος**, "of, or belonging to, earth"] *Gaius*; the name of a Christian of Corinth; see xvi. 3.

γάρ (usually the second word in a clause, but sometimes found in the third place), conj. *For.*

γε, enclitic particle: *At least, indeed, at any rate*

[prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

γέμω (only found in pres. and imperf.), v. n. With Gen.: *To be full of, to be filled with.*

γεν-ν-άω -ῶ, f. **γεννήσω**, p. **γεγέννηκα**, 1. aor. **έγέννησα**, v. a. [root **γεν** (see **γίνομαι**) with **ν** doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget.*—b. Of a mother: *To bear, bring forth.*—2. Pass.: **γεν-ν-άομαι -ῶμαι**, p. **γεγέννημαι**, 1. aor. **έγεννήθην**: Of a child: *To be born.*

γεννηθείς, **είσα**, **έν**, P. 1. aor. pass. of **γεννάω**;—at ix. 11 supply **τῶν τέκνων** or **τῶν υἱῶν** with **γεννηθέντων**.

γῆ, **γῆς**, f. *Earth*, as opp. to "heaven"; *the world.*

γίνομαι, **γίγνομαι**, f. **γενησομαι**, p. **γέγονα**, 2. aor. **έγενόμην**; also in pass. forms, p. **γεγένημαι**, 1. aor. **έγενήθην**, (1. fut. **γενηθήσομαι**), v. mid. ("To come into being"; hence) 1. *To be born.*—2. *To be made, formed, or created.*—3. *To happen, come to pass, take place, occur.*—4. With predicate: *To be, become, or be made something.*—5. Like **εἰμί**, *To be*: a. With Dat. of person: *To be for*, i. e. *to belong to*;—at vii. 3 equivalent to *to be married to.*—b. With **εἰς** and Acc.: *To be for*, i. e. *to*

be made, or become, that which is denoted by εἰς and its Acc.; xi. 9.—c. As an expression deprecating evil: μὴ γένοιτο, *May it not be! God forbid!*

—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite word: εἰμί alone is thus employed; see εἰμί [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, “to be born”; also, “to become, take place”].

γί-νώ-σκω, γι-γνώ-σκω, f. (γνώσω), γνώσσομαι, p. ἐγνώκα, 2. aor. ἐγνων, (imperat. γνώθι, subj. γνώ, γνώς, γνώ, opt. γνῶιην, inf. γνῶναι, part. γνούς), v. a.: 1. *To perceive, mark, observe, understand, learn.*—2. In past tenses: (“To have perceived,” etc.; hence) *To know* [root γνω, akin to Sans. root ज्ञा, “to know”; cf. Lat. no-sco (old form gno-sco), Eng. “know”].

γλῶσσα, ης, f. *A tongue of a person, etc.*

γνούς, γνωῦσα, γνόν, P. 2. aor. of γινώσκω.

γνω-ρ-ῖω, f. γνωρίσω (Attic, γνωριῶ, p. ἐγνώρικα), 1. aor. ἐγνώρισα, v. a. *To make known; to reveal, declare.*—Pass.: γνω-ρ-ῖομαι, (p. ἐγνώρισμαι), 1. aor. ἐγνώρισθην, (1. fut. γνωρισθήσομαι) [root γνω; see γινώσκω].

γνώ-σις, σεως, f. [γνω, root

of γινώσκω, “to know”; see γινώσκω] (“A knowing”; hence) *Knowledge*.

γνω-στός, στή, στόν, adj. [id.] *Known* to a person.—As Subst.: γνωστόν, οὔ, n. With art.: *That which is known, the knowledge*;—at i. 19 with Objective Gen.

*Γόμορρα, ων, n. plur. (prob. “Submersion”) *Gomorra*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24 sqq.

γον-εύς, έως, m. [γον-άω (= γεννάω), “to beget”] (“A begetter”; hence, “a father;” hence) Plur.: *Parents*.

γόνυ, άτος (Dat. Plur. γόνυσι), n. *A knee*:—γόνυ κάμπτειν, *to bend the knee* in token of homage [akin to Sans. *jānu*, “a knee”].

γράμ-μα, μάτος, n. [for γράφ-μα; fr. γράφ-ω, “to write”] (“That which is written”; hence, “a letter” of the alphabet; hence) *The letter* as opposed to the “spirit or intention” of what is written.

γραφ-τός, τή,τόν, adj. [for γραφ-τός; fr. γράφ-ω, “to write”] *Written*.

γράφ-ή, ης, f. [γράφ-ω, “to write”] (“That which is written”; hence) Sing. and Plur.: *The Scripture* or

Scriptures; i. e. the inspired writings.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a. : 1. *To write*.—2. Impers. perf. ind. pass. : γέγραπται, *It is written*.—Pass. : γράφομαι, p. γέγραμμαι, (1. aor. ἐγράφη), 2. aor. ἐγράφη.

γυμνό-της, τῆτος, f. [γυμνός, (uncontr. gen.) γύμνο-ος, "naked"] ("The state, or condition, of the γυμνός"; hence) *Nakedness*.

γυν-ή, αἰκός, f. ("She who brings forth"; hence) 1. *A woman*.—2. *A wife* [akin to Sans. root JAN, in transitive force, "to bring forth"].

*Δαβὶδ, m. indecl. ("Beloved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

δέ, conj. : 1. *And, also*.—2. *But*; see μέν.

δέ-ησις, ἥσεως, f. [δέ-ομαι, "to beg" something of a person] ("A begging"; hence) *Entreaty, supplication, request, prayer*.

δεῖ, imperf. δεῖ, subj. δέη, (opt. δέοι), inf. δεῖν, part. δέων, (f. δεήσῃ, 1. aor. ἐδέησε), v. n. impers. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] *It is binding or necessary; it is needful*.

δεξ-ίος, ἰδ, ἰόν, adj. *Right*, as opposed to "left."—As

Subst. : δεξιά, ἄς, f. *The right hand* [akin to Sans. daksha, "right"].

δέομαι, (f. δεήσομαι, p. δεδήμαι), 1. aor. ἐδέηθην, v. mid. *To make entreaty or supplication; to pray*.

δεῦρο, adv. : 1. *Hither*.—2. In time : *Hitherto, up to this time, until now* :—ἄχρι τοῦ δεῦρο, *up to this present time*, i. 13.

δέ-ω, f. δήσω, (p. δέδεκα), 1. aor. ἔδησα, v. a. *To bind, tie*.—Pass. : p. δέδεμαι, 1. aor. ἐδέθην, (1. f. δεθήσομαι) [probably akin to Sans. root DĀ, "to bind"].

διά, prep. gov. gen. and acc. : 1. With Gen. : a. Locally : *Through*.—b. Of time : *After, after an interval of*.—c. *On account of, for the sake of, for*.—d. *Through, by means of, by*.—2. With Acc. : a. *Through, in consequence of, owing to*.—b. *On account of, for the sake of, for*.—c. *Because of, by reason of* [akin to Sans. dva, "two"].

δι-αγγέλλω, (f. δι-αγγεῖλω, 1. aor. δι-ήγγειλα), v. a. [διά, in "strengthening" force; ἀγγέλλω, "to carry a message about"] ("To carry a message thoroughly about" something; hence) *To proclaim, or preach, far and wide*.—Pass. : 2. aor. δι-ηγγέλην.

διὰ-θή-κη, κῆς, f. [διὰ-τίθημι,

in mid. force of "to arrange, or settle, mutually"; through verbal root *διαθῆ* (= *διδ*; *θη*, root of *τί-θη-μι*) ("That which is arranged, or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

διάκον-έω -ῶ, f. *διάκονήσω*, (p. *δεδικονήκα*), 1. aor. *δικόνῃσα*, v. n. [*διάκον-ος*, "a servant"] ("To be a *διάκονος*"; hence) With Dat. of pers.: *To minister unto; to wait, or attend, on; to do service to.*

διάκον-τα, *τας*, f. [*διάκον-έω*, "to minister"] *A ministering, ministry*;—at xii. 7 in the Church;—at xi. 13; xv. 31 in the Apostolic office.

διάκονος, *ου*, m. *A servant, attendant, minister.*

δια-κρίνω, (f. *δια-κρίνω*), 1. aor. *δι-έκρινα*, v. a. [*διδ*, "between"; *κρίνω*, "to judge"] ("To judge between"; hence) 1. Act.: *To distinguish, to discern.*—2. Mid.: *δια-κρίνομαι*, 1. aor. pass. in mid. force, *διεκρίθην*: With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

διάκρι-σις, *σεως*, f. [*διακρίνω*, in force of "to decide"; also, in mid., "to doubt"; through verbal root *διακρι* (= *διδ*; *κρι*, root of *κρίνω*)] 1. With Gen.: *A decision of or about something.*—2. *Doubt, hesita-*

tion.—N.B. Great differences of opinion prevail respecting *διακρίσεις* (*διαλογισμῶν*) at xiv. 1. The meanings given above have, each, their respective advocates and supporters. The English Version has for the two Greek substantives "doubtful disputations," thus favouring no. 2; see *διαλογισμός*.

διάλογισ-μός, *μοῦ*, m. [for *διάλογιδ-μός*; fr. *διαλογίζομαι* (= *διαλογιδ-σομαι*), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, etc.*;—at xiv. 1 *εἰς διακρίσεις διαλογισμῶν* is either *to decisions of another's thoughts*, i. e. "without presuming to judge his private thoughts"; or, else, *to doubts, or hesitations, of thoughts on the part of another*, i. e. "thoughts whence would arise doubt, hesitation, or scruples of conscience"; see *διακρίσις*.

διά-παντός, adj. [*διδ*, "through"; *παντός*, gen. of *πᾶς*, "all"] ("Through all"; hence) Of time: *Continually, ever, at all times, always.*

(*διά-πορεύω*, v. a. [*διδ*, "across, through"; *πορεύω*, "to make to go, to convey"] 1. Act.: *To convey across, transport over.*—2.) Mid.: *διά-πορεύομαι*, (f. *δια-πορεύσομαι*, 1. aor. pass. in mid. force, *δι-*

επορεύθην) ("To make one's self to go through"; hence) *a. To pass by, pass along.—b. To pass through.*

διαστολ-ή, ἡς, f. [διαστέλλω, in force of "to distinguish"] ("A distinguishing"; hence) *Distinction, difference.*

διατάγ-ή, ἡς, f. [διατάσσω, in force of "to ordain, arrange," through verbal root διαταγ (= δια; ταγ, root of τάσσω)] ("An ordaining or arranging"; hence) *Ordering, order, ordinance, etc.*

διὰ-τί, adv. [διδ, "on account of"; τί (neut. acc. sing. of τίς, "who, what"), "what"] ("On account of what"; i. e.) *Why, wherefore.*

διᾶ-φέρω, (f. δι-οίσω and δι-οίσομαι), 2. aor. δι-ήνεγκον, v. n. [διδ, "apart"; φέρω, "to bear or carry"] ("To bear, or carry, apart"; hence, in neut. force, "to bear, etc., one's self, or be, apart" from some other object; hence, to "differ" from; hence) In good sense: Alone: *To surpass; to be superior or more excellent; τὰ διαφέροντα, ii. 18.*

διαφέρ-ος, ov, adj. [for διαφέρ-ος; fr. διαφέρ-ω, "to differ"] *Differing, different.*

διδασκαλ-ία, ιας, f. [διδάσκ-αλ-ος, "a teacher"] ("A thing pertaining to a διδάσκαλος"; hence) 1. Of the teacher: *A teaching, instructing.—2. Of*

the person taught: *Learning, as conveyed by a teacher.*

διδάσκ-αλος, αλου, m. [διδάσκ-ω, "to teach"] *A teacher.*

δι-δά-σκω, f. διδάξω, (p. δεδιδάχα), 1. aor. ἐδίδαξα, v. a. and n.: 1. Act.: Of personal Objects: *To teach, to give instruction to.—2. Neut.: To teach, to give instruction* [akin to a lost Sans. root दाच्].

δι-δάχ-ή, ἡς, f.: 1. Teaching, instruction.—2. Doctrine [id.; cf. δε-δι-δάχ-α, perf. of διδάσκω; see διδάσκω].

δι-δο-μι, f. δώσω, p. δέδωκα, 1. aor. (in ind. only) ἔδωκα, 2. aor. ἔδων, v. a. *To give, in the fullest sense of the word.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδόθην, 1. f. δοθήσομαι* [lengthened and strengthened fr. root δο, akin to Sans. root दा, "to give"].

δι-έρχομαι, f. δι-ελεύσομαι, p. δι-ελήλυθα, 2. aor. δι-ἦλθον, v. mid. [δι-ά, "through"; ἔρχομαι, "to come or go"] *To come or go through.*

διῆλθον, 2. aor. ind. of διέρχομαι.

δικαιο-κρί-σias, σias, f. [δικαίος, (uncontr. gen.) δικάιος, "righteous"; κρι, root of κρίνω, "to judge"] *A righteous judging or judgment.*

δικ-αιος, αia, αιον, adj. [δικ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. Just, i. e.

acting conformably to the principles of justice.—2. *Just, upright, righteous*.—3. *Just, through faith; justified*.

δικαι-οσύνη, οσύνης, f. [δικαι-ος, "righteous"] ("The quality of the δικαίος"; hence) *Righteousness*.

δικαι-όω -ω, f. δικαιώσω, 1. aor. ἐδικάωσα, v. a. [δικαι-ος, "just"] ("To make δικαίος"; hence) *To justify*; i. e. a. *To prove just, righteous, or true*; iii. 4.—b. *To declare, or make, just or righteous*;—at iii. 24 etc., of justification in this life;—at ii. 13 of final justification, or acquittal at the last day.—Pass.: **δικαι-όμαι** -οῦμαι, p. δεδικάωμαι, 1. aor. ἐδικάωθην, 1. fut. δικαιωθήσομαι.

δικαίω-μα, ματος, n. [for δικαίω-μα; fr. δικαίω-ω, "to deem right, to ordain"; also, "to justify"] 1. ("That which is deemed right, or ordained"; hence) a. *An ordinance, precept, command*; ii. 26; viii. 4.—b. *A judgment, decree*:—τὸ δικαίωμα Θεοῦ, *the judgment of God*; i. e. God's threat of punishment, i. 32.—2. ("That which justifies"; hence) a. *Justification*, i. e. the being accounted just, or righteous, through Christ; v. 16.—b. *Righteousness; freedom, or exemption, from sin*; v. 18.

Romans.

δικαίω-σις, σews, f. [for δικαίω-σις; fr. δικαίω-ω, "to justify"] *A justifying; a making, or accounting, just or righteous*.

δι-ό, conj. [δι-ό, "on account of"; δ (nemt. of δs), "who, which"] ("On account of which thing"; hence) *On which account, wherefore*.

δι-ότι, conj. [for διὰ τοῦτο, δτι, "on account of this, (viz.) that"; hence] 1. *Because that, inasmuch as*.—2. *Therefore*.

δixοστα-σία, σίας, f. [for δixοστα-σία; fr. δixοστα-τέω, "to stand apart" from a person; hence, "to disagree" with one; hence] *Disagreement, dispute, division*.

διψᾶ, contr. 3. pers. sing. pres. subj. of διψάω; xii. 20.

διψ-άω -ω, f. διψήσω, (p. δεδιψήκα), 1. aor. ἐδιψήσα, v. n. [διψ-α, "thirst"] *To be thirsty, to thirst*.

διωγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

διώκω, f. διώξω (and διώξομαι), 1. aor. ἐδίωξα, v. a. ("To pursue"; hence) 1. *To follow after, or pursue morally*.—2. *To persecute*.

δοκιμ-ᾶζω, f. δοκιμάσω, 1. aor. ἐδοκιμάσα, v. a. [δοκιμ-ος, "examined, tested"] ("To make δοκιμος"; hence) 1. *To*

F

examine, test, prove by testing; xii. 2.—2. *To discern, discover, prove, obtain proof of*.—3. *To sanction, approve, approve of, allow*;—at xiv. 22 ἐν ᾧ δοκιμῶσι = ἐν ἐκείνῳ, ὃ δοκιμῶσι.—4. With Inf.: *To think fit to do, etc.*; or, with preceding negative, *to refuse to do, etc.*; i. 28.

δοκ-ιμή, ἱμῆς, f. [for δεχ-ιμή; fr. δέχ-ομαι, in force of "to approve"] *An approving, approval*.

δοκ-ιμος, ἱμη, ἱμον, adj. [id.] 1. With Dat. of person: *Approved by*.—2. Folded by ἐν: *Approved in*.

δολι-όω -ῶ, v. n. [δολί-ος, "crafty"] *To be crafty or deceitful; to deal treacherously*;—at iii. 13 ἐδολιόυσαν is put for ἐδολίου, 3. pers. plur. imperf. ind. The word forms part of a quotation taken from the Septuagint Version of Ps. v. 10, and is in conformity with the Macedonian dialect (which prevailed at Alexandria where the Septuagint Version of the Scriptures was made) in the 3. pers. plur. imperf. of contracted verbs; e. g. ἐγεννώσαν for ἐγέννων, Gen. vi. 4; κατενοούσαν for κατενόου, Exod. xxxiii. 8; ἠνομούσαν for ἠνόμου, Ezek. xxxii. 10. A corresponding change is also made in the 3. pers. plur. 2. aor. ind.; e. g. ἐβροσαν

for ἐβρον, Exod. xiv. 9; ἤλασαν for ἤλαθον, Deut. i. 24.

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

δόξα, ης, f. [for δόκ-σα; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence, as the thought which others entertain of one) 1. *Honour*.—2. *Glory*.

δοξ-ᾶζω, f. δοξάσω, 1. aor. ἐδόξασα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.

δουλε-ία (trisyll.), ἱας, f. [δουλε-ύω (trisyll.), "to be a slave"] ("The being a slave"; hence) *Slavery, bondage*.

δουλ-εύω, f. δουλεύσω, p. δεδούλευκα, 1. aor. ἐδούλευσα, v. n. [δούλ-ος, "a slave"] 1. *To be a slave or servant; to serve*, whether actually or figuratively.—2. With Dat.: *To be in bondage or subjection to*, whether actually or figuratively; *to serve*.

1. δούλ-ος, ου, m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; δλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant*, whether actually or figuratively.

2. δούλ-ος, η, ου, adj. [1. δούλ-ος, "a bondman, servant"] With Dat.: *Serving, subject to*.

δουλ-όω -ῶ, f. δουλώσω, v. a. [1. δούλ-ος, "a slave or serv-

ant"] 1. *To enslave, make a servant.*—2. Pass.: δουλόμαι -οῦμαι, p. δεδούλωμαι, 1. aor. ἐδουλώθην, ("To be enslaved, to be made a servant"; hence) With Dat.: *To become a servant to, to obey.*

δύνᾱμαι, imperf. ἐδύνᾱμην and ἡδύνᾱμην, f. δυνήσομαι, p. δεδύνῃμαι, 1. aor. ἐδυνήθην and ἡδυνήθην, v. mid. irreg. With Inf.: *To be able to do, etc.; I (etc.) can.*

δύνᾱ-ις, ew, f. [δύνᾱ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptance of the word; *might*.—2. Concr.: Plur.: *Powers*;—at viii. 38 δυνάμεις is considered by some to mean "angelical, or spiritual, powers"; by others, "persons in power on earth, i.e. rulers." As ἄγγελοι, however, have been mentioned just before, it seems that a second mention of them would scarcely be made.—3. *A powerful, or mighty, work; a miracle.*—4. Concr.: Plur.: With art.: *The powers, or host.*

δύν-ἂτός, ἀτή, ἀτόν, adj. [δύν-ᾱμαι, "to be able"] 1. Of things: ("Able" to be done; hence) *Possible*.—2. Of persons, etc.: With Inf.: *Able to do, etc.*

δωρ-εά, εἶς, f. [δωρ-έω, "to give, present as a gift"] ("A

giving"; hence) 1. *A gift.*—2. Adverbial Acc.: *As a gift, freely.*

δωρεάν, adv.; see δωρεά.

δώρη-μα, μάτος, n. [lengthened fr. δώρε-μα; fr. δωρέ-ω, "to give, present as a gift"] *A gift, free gift.*

1. εἰ, conj. [for εἰ-άν; fr. εἰ, "if"; ἄν, conditional particle] With Subj.: *If, if happily, if that, if so be that; if.*

2. εἰάν (ἄν), conditional particle: With relative words (= ἄν) modifying their power:—ὅς εἰάν, *whosoever*;—ὥς εἰάν, *whencever*.

ἑαυτοῦ (αὐτοῦ), ἡς, οὐ, reflexive pron.: 1. Strictly of 3rd person: *Of, etc., himself, herself, or itself*.—2. Of 2nd person: *Thyself, yourself; yourselves*; vi. 11, 13, 16, etc.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n [ἐγγύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach.*

ἐγγ-ύς, adv. [akin to ἐγγι-ι, "near"] 1. *Near, nigh*;—at x. 8 with follg. Gen.—2. Comp.: ἐγγύτερον, *Nearer*.

ἐγγύτερον; see ἐγγύς.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἡγείρα, v. a.: 1. Act.: ("To awaken"; hence, "to rouse, or stir, up"; hence) 1. *To raise up, raise*.—2. Pass.: ἐγείρομαι, p. ἐγήγεμαι, 1. aor.

ἡγέρθη, 1. fut. ἐγερθήσομαι : a. *To be awakened, or roused, from sleep*;—at xiii. 11 in figurative force.—b. *To be raised up, to arise* [akin to Sans. root JĀGRI, “to wake”].

ἐγ-κᾶλέω, κᾶλῶ, f. ἐγ-κᾶλέσω, (p. ἐγ-κέκληκα), v. n. [for ἐν-κᾶλέω; fr. ἐν, “in”; κᾶλέω, “to call”] (“To call in”; hence, as a law term, “to sue”; hence) With κατὰ and Gen.: *To bring a charge against*.

ἐγ-κατάλειπω, f. ἐγ-καταλείψω, 2. aor. ἐγ-κατέλιπον, v. a. [for ἐν-κατάλειπω; fr. ἐν, “in”; καταλείπω, “to leave behind”] With Dat.: *To leave behind, or remaining, in or among*.

ἐγκάτελλιπον, 2. aor. ind. of ἐγκάταλειπω.

(ἐγ-κεντρίζω), 1. aor. ἐγ-κέντρισα, v. a. [for ἐν-κεντρίζω; fr. ἐν, “in”; κεντρίζω, in force of “to graft”] *To graft in, engraft*.—Pass.: ἐγ-κεντρίζομαι, 1. aor. ἐνεκεντρίσθη, 1. fut. ἐγ-κεντρίσθήσομαι.

ἐγ-κόπτω, (f. ἐγ-κόψω), 1. aor. ἐν-έκοψα, v. a. [for ἐν-κόπτω; fr. ἐν, “without force”; κόπτω, in force of “to weary”] 1. *To weary, tire*.—2. *To hinder, interrupt, etc.*—Pass.: ἐγ-κόπτομαι.

ἐγνων, 2. aor. ind. of γινώσκω.

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I [akin to Sans. aham, “I”].

(ἐθέλω and) θέλω, f. (ἐθέλησω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. Neut.: a. *To be willing*.—b. *To will*.—2. Act.: a. With Inf.: *To be willing to do, etc.*:—the Inf. is often to be supplied from the context; e.g. at ix. 18 supply ἐλεεῖν after the first θέλει, and σκληρύνειν after the second.—b. With Objective clause: *To wish, or desire, that one, etc., should do, be, etc.*—c. With preceding οὐ: *To be unwilling, etc.*—d. With follg. Inf.: *To be sometimes rendered will with the English finite verb of the Gr. Inf.; xiii. 3.*—e. (a) With Inf.: *To delight in doing, etc.; to be glad or pleased to do, etc.*—(b) With Acc. of nearer Object: *To delight or rejoice in; to love*.

ἔθνος, eos ovs, n.: 1. *A nation*.—2. Plur.: a. *Nations*.—b. *Gentiles*, as opp. to Jews.

1. εἰ, 2. pers. sing. pres. ind. of εἰμί.

2. εἰ, conj. *If*:—εἰ μὴ, (*if not, i. e.*) *except, unless*.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδ-ω, obsol. in pres.), f. εἶδήσω (and εἶσομαι), p. οἶδα, subj. εἶδω, p. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον.

imperat. ἴδε, subj. ἴδω (opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I know, (I) knew*).—3. The 2. aor. applies to the sight: (*I saw, beheld*, etc. [akin to Sans. root VID, “to perceive, to know”]).

εἰδ-ῶλον, ὄλου, n. [εἰδ-ος, “a form, shape”] (“A form”; hence) *An image of a false god; an idol*.

εἰκῇ, adv. *Without cause, in vain, to no purpose*.

εἰκ-ών, ὄνος, f. [εἰκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, image*, whether actual or figurative.

εἰ-μί, imperf. ἦν and ἦμην, f. ἔσομαι, v. n.: 1. *To be*.—2. With Dat. of person: (“To be to” a person; i. e. of the person as Subject) *To have or obtain*.—3. With Gen. of person: *To be the property of, to belong to* [for εἰσ-μί, akin to Sans. root AS, “to be”].

εἶναι, pres. inf. of εἶμι.

εἰ-περ, conj. [εἰ, “if”; πέρ, “indeed”] *If indeed, if truly*.

εἰπ-ον, 2. aor., 1. aor. εἶπα, v. a. without pres. *To say, speak*.

εἰπεω, subj. of εἶπον.

εἰ-πῶς, conj. [εἰ, “if”];

πῶς, “by any means”] *If by any means*.

εἰρημένοσ, η, ον, P. perf. pass. of εἶρω.

εἰρην-εύω, v. n. [εἰρήν-η, “peace”] *To have, or possess, peace; to be at peace*.

εἰρ-ήνη, ἡνής, f. [prob. εἶρω, “to bind or fasten”] (“The binding, or fastening, thing”; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(n)g-o, “to fasten,” etc.

(εἶρω, perhaps only once), f. εἶρῶ, p. εἶρηκα, v. a. 1. *To say, speak*, etc.—2. *To tell, declare*.—Pass.: p. εἶρημαι, 1. aor. ἐβήθην and ἐβέβηθην, (1. fut. βήθησομαι).

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. *Horizontally: Into, within; unto*.—b. Of motion upwards: *Up to, to*.—c. Of motion downwards: *Down to, into*.—2. With verbs of rest to denote previous motion *into* a place, and then the doing, etc., of something *in* or *at* it.

—3. *In, at*.—4. Of a state, condition, etc.: *Into, unto; for*.—5. In time: *Until, up to, for*.—6. Of a purpose, aim, intention, etc.: a. *For the purpose of, for*.—b. *Unto, for*.—7. *Unto, towards, to* a person.—8. *As to, with respect to*.—9. Of a result, etc.: *For, as*.—10. With εἶμι or γίνομαι:

(*To be for*; i. e.) *To become, to be* that which is denoted by the subst. dependent on *eis*; xi. 19.

2. *εἷς, μία, ἓν*, num. adj. *One*:—for *κάθ' εἷς* see *κάτά*.—As Subst.: *εἷς, ἐνός*, m. *One man, one*.

εἰσ-έρχομαι, f. *εἰσ-ελεύσομαι*, p. *εἰσ-ελήλυθα*, 2. aor. *εἰσ-ἦλθον*, v. mid. [*eis*, “into”; *έρχομαι*, “to come or go”]

To come, or go, into; to enter.

εἰσῆλθον, 2. aor. ind. of *εἰσέρχομαι*.

εἴ-τε, conj. *Whether*:—*εἴτε . . . εἴτε, whether . . . or.*

ἐκ (before a vowel *ἐξ*), prep. gov. gen.: 1. *Out of, from, forth from*.—2. Of a source or origin, whence anything proceeds: a. *From, of*.—b. *Of, belonging to*:—*οἱ ἐξ ἐριθείας*, *those of, or belonging to, contention*, i. e. *those that are contentious, or the contentious*, ii. 8.—3. To mark whence anything comes: *From, from among*.—4. Of birth, origin, etc.: *Of, from*.—5. Of the Agent after pass. verbs: *By*.—6. Of the instrument, means, mode, etc.: *With, by*.—7. To mark a cause: *From, by, in consequence of*.—8. Of a number: *Of, out of*.

ἕκαστος, η, ον, pron. adj. *Each*.—As Subst.: *ἕκαστος, ον, m. Each man, each*.
ἐκάτον-τα-έτ-ης, es, adj.

[for *ἐκατοστ-α-έτ-ης*; fr. *ἐκατοστ-ός*, “hundredth”; (a) connecting vowel; *έτ-ος*, “a year”] (“Pertaining to the hundredth year”; hence) *A hundred years old*.

ἐκδικ-έω -ω. f. ἐκ-δίκησω, 1. aor. *ἐξ-εδίκησα*, v. a. [*ἐκδικ-ος*, (as Subst.) “an avenger”] (“To be an avenger for, or on behalf of,” a person; hence) *To avenge*.

ἐκδικη-σις, σεις, f. [for *ἐκδίκη-σις*; fr. *ἐκδικέ-ω*, “to avenge”] (“An avenging”; hence) *Vengeance*.

ἐκ-δίκ-ος, ον, adj. [*ἐκ*, in “strengthening” force; *δίκ-η*, in meaning of “satisfaction, penalty”] (“Pertaining to *δίκη*”; hence) *Avenging*.—As Subst.: *ἕκδικος, ον, m. An avenger*.

ἐκεῖ, adv.: 1. *There, in that place*.—2. *Thither, to that place*.

ἐκεῖ-νος, νη, νο, pron. dem. [*ἐκεῖ*, “there”] *The person or thing there; that person, or thing*;—frequently to mark something that has preceded.—As Subst. of all genders: *He, she, it*.

ἐκ-ζητέω -ζητέω, (f. *ἐκ-ζητήσω*), 1. aor. *ἐξ-εζήτησα*, v. a. [*ἐκ*, “out”; *ζητέω*, “to seek”] *To seek, or search, out or after*.

(*ἐκ-καίω*, f. *ἐκ-καύσω*, v. a.) [*ἐκ*, in “strengthening” force;

καίω, "to kindle"] 1. *To kindle, light up, set on fire.*—2.) Pass.: (ἐκ-καίωμαι), 1. aor. ἐξ-εκαύθην, (1. fut. ἐκ-καυθήσομαι), *To be set on fire, to burn*;—at i. 27 in figurative force.

(ἐκ-κλάω; f. ἐκ-κλάσω, v. a.) [ἐκ, "out"; κλάω, "to break"] *To break out or off.*—Pass.: 1. aor. ἐξεκλάσθην.

(ἐκ-κλείω, f. Attic, ἐκ-κλήσω), 1. aor. ἐξ-έκλεισα, v. a. [ἐκ, "out"; κλείω, "to shut"] ("To shut out"; hence) *To exclude.*—Pass.: 1. aor. ἐξεκλείσθην.

ἐκκλη-σία, σίας, f. [ἐκκαλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr. Test.: *The Church*; i. e. the general body of believing people, and also such of them as are in any one place.

ἐκκλινάτε, 2. pers. plur. 1. aor. imperat. of ἐκκλινω.

ἐκ-κλινω, (f. ἐκ-κλινῶ), 1. aor. ἐξ-έκλινα, v. n. [ἐκ, in "strengthening" force; κλινω, "to bend"; hence, "to turn aside"] 1. *To turn aside, to turn away.*—2. *To turn aside, to go out of the way.*

ἐκκοπήσομαι, 2. fut. ind. pass. of ἐκκόπτω.

ἐκ-κόπτω, f. ἐκ-κόψω, (p. ἐκ-κέκοφα), 1. aor. ἐξ-έκοφα, v. a. [ἐκ, "out"; κόπτω, "to cut"] *To cut out or off*;—at xi. 22, 24 in figurative force.—Pass.: ἐκ-κόπτομαι, 2. aor. ἐξ-εκόπην, 2. fut. ἐκκοπήσομαι.

ἐκλεκτός, τή, τόν, adj. [for ἐκλεγ-τός; fr. ἐκλέγ-ω, in mid. force, "to choose out"] *Chosen out, chosen, select, elect.*—As Subst.: ἐκλεκτοί, ὦν, m. plur. *The chosen or elect of God.*

ἐκλογ-ή, ἥς, f. [for ἐκλεγ-ή; fr. ἐκλέγ-ω, "to choose out"] "A choosing out"; hence) 1. *Election.*—2. With art.: *The election*, i. e. *the elect of God.*

ἐκπέπτωκα, perf. ind. of ἐκπίπτω.

(ἐκ-πετάννυμι, f. ἐκ-πετάσω), 1. aor. ἐξ-επέτασα, v. a. [ἐκ, "out"; πετάννυμι, "to spread"] ("To spread out"; hence) *Of the hands as Object: To spread forth.*

ἐκ-πίπτω, (f. ἐκ-πεσοῦμαι), p. ἐκ-πέπτωκα, 1. aor. ἐξ-έπεσα, 2. aor. ἐξ-έπεσον, v. a. [ἐκ, "out"; πίπτω, "to fall"] ("To fall out"; hence) *To fall to the ground in a figurative force; to be ineffectual or of no effect.*

ἐκ-φεύγω, f. ἐκ-φεύξομαι (and ἐκ-φευξομαι), p. ἐκ-πέφευγα, 2. aor. ἐξ-έφυγον, v. a. [ἐκ, "out of"; φεύγω, "to flee"]

("To flee out of"; hence) *To escape from.*

ἐκφεύγῃ, 2. pers. sing. fut. ind. of ἐκφεύγω.

ἐκχέαι, 1. aor. inf. -of ἐκχέω.

ἐκ-χέω, f. ἐκχέω, 1. aor.

ἐξ-έχεια, (p. ἐκκέχῃκα), v. a.

[ἐκ, "out"; χέω, "to pour"]

Of blood as Object: *To pour out, shed.*

ἐλαία, as, f. *An olive-tree, an olive.*

ἐλάσσων, on, comp. adj.

("Less"; hence) *Younger.*—

As Subst.: ἐλάσσων, onos,

m. With art.: *The younger one*; ix. 12.

ἐλε-έω -ω, f. ἐλεήσω, 1. aor.

ἡλέησα, v. n. and a. [ἐλε-ος,

"pity"] 1. Neut.: *To pity; to*

feel pity or compassion; to show

mercy.—2.: a. *To pity; to feel*

pity, or compassion, for; to

have pity, or compassion, on.

—b. Pass.: *To be pitied; to*

obtain pity, etc. — Pass.:

(ἐλε-έομαι -οῦμαι), p. ἡλέημαι,

1. aor. ἡλεήθην, 1. fut. ἐλε-

ηθησομαι.

ἔλεος, έλεος έους, n. *Pity,*

compassion, mercy.

ἐλευθερ-ία, ias, f. [ἐλεύθερ-

ος, "free"] ("The state; or

condition, of the ἐλεύθερος";

hence) *Freedom, liberty.*

ἐ-λεύθ-eros, έρα, ερον, adj.

("Doing as one desires";

pleasing one's self"; hence)

Free, at liberty [for ἐ-λύθ-

eros; akin to Sans. root LUBH, "to desire"; whence, also, Lat. *lib-er, lub-et, lib-et*].

ἐλευθερ-όω -ω, f. ἐλευθερ-

ώσω, (p. ἡλευθέρωκα), 1. aor.

ἡλευθέρωσα, v. a. [ἐλεύθερ-

ος, "free"] *To make, or set,*

free.—Pass.: (ἐλευθερ-όομαι

-οῦμαι), 1. aor. ἡλευθερώθην,

1. fut. ἐλευθερωθήσομαι.

ἐλευθερωθεῖς, εῖσα, έν, P. 1.

aor. pass. of ἐλευθερῶω.

ἐλεύσομαι, fut. ind. of

έρχομαι.

Ἕλλην, ηνος, m. ("Hellen"

—a son of Deucalion king of

Phthia in Thessaly, who with

his wife Pyrrha alone escaped

from the flood that, according

to mythology, destroyed all

the inhabitants of Thessaly;

hence) 1. *A Greek.*—2. Plur.:

Greeks, i. e. Gentiles: a. As

opposed to Jews.—b. Converts

or proselytes from heathenism

to Judaism. See Exod. xii.

48, 49; Levit. xvii. 8, 10, etc.

Ἕλληνες, on; see Ἕλλην.

ἐλ-λογ-έω, -ω, v. a. [for ἐν-

λογ-έω; fr. έν, "in"; λόγ-ος,

in force of "a reckoning"]

("To bring into reckoning";

hence) *To reckon, impute.*—

Pass.: ἐλ-λογ-έομαι -οῦμαι.

ἐλπίζω, f. (ἐλπίσω and)

ἐλπῖω, p. ἡλπῖκα, 1. aor. ἡλπ-

ῖσα, v. n. and a. [for ἐλπίδ-σω;

fr. ἐλπίς, ἐλπίδ-ος, "hope"]

1. Neut.: *To have hope, to*

hope.—2. Act.: a. With Acc.:

To hope for.—b. With Inf.: *To hope, or trust, to do, etc.*
ἐλπιοῦσι, 3. pers. plur. of
ἐλπῶ, fut. ind. of ἐλπίζω.

ἐλπίς, ἴδος, f. *Hope, expectation.*

ἐμ-αυτοῦ, -αυτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself, or my own self.*

ἐμ-ός, ἡ, ὅν, pron. poss. [ἐγώ, ἐμ-οῦ, "I"] *Of, or belonging, to me; my, mine.*

(ἐμ-πίπλημι, f. ἐμ-πλήσω, p. ἐμ-πέπληκα), 1. aor. ἐν-έπλησα, v. a. [for ἐν-πίμπλημι; fr. ἐν, in "augmentative" force; πίμπλημι, "to fill"] *To fill completely, to satisfy*; — at xv. 24 in figurative force. — Pass.: (ἐμ-πίμπλημαι), p. ἐμ-πέπλησμαι, 1. aor. ἐν-επλήσθην, (1. fut. ἐμ-πλησθήσομαι).—N.B. The first μ of the simple verb is retained in the compound when the following syllable is short; e. g. ἐμ-πίμπλημαι, ἐν-επιμπλήμην; and so also when the augment occurs, e. g. ἐν-επιμπλάσαν (3rd pers. plur. of imperf. ind., which would be ἐν-επιμπλην, if found in use).

ἐμπλησθῶ, 1. aor. subj. pass. of ἐμπίπλημι.

ἐμφάν-ής, ἐς, adj. [ἐμφαίνω, in force of "to exhibit, display," through verbal root ἐμφαν

(= ἐν; φαν, root of φαίνω)] ("Exhibited, displayed"; hence) *Manifest.*

ἐν, prep. gov. dat. only:

1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—d. Of a book, author, etc.: *In.*—e. Of clothing: *In.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon.*—3. Of the instrument, means, etc.: *With, by, on account of.*—4. Of the agent: *In, by, at.*—5. Of persons in whom anything is regarded as residing or taking effect; or through whom anything operates.—6. Of attendant circumstances, feelings, etc.: *In, with.*—7. *In the case of, of*; xi. 2.—8. To form adverbial expressions:—ἐν τῷ κρυπτῷ, *in secret, secretly*, i. e. as ii. 29, *inwardly, or spiritually.*

(ἐν-δείκνυμι -δεικνύω, f. ἐν-δείξω, v. a. [ἐν, "in"; δείκνυμι, "to show"] ("To show" what is "in" something; hence) 1. *To show forth, point out.*—2.) Mid.: ἐν-δείκνυμαι, 1. aor. ἐν-εδείξαμην, *To show forth for one's self or as one's own especial act; to manifest, display.*

ἐνδείξις, εως, f. [for ἐνδεικ-σις; fr. ἐνδεικ-νύμι, "to show forth"] *A showing forth; manifestation, demonstration, display.*

ἐν-δικ-ος, *ov*, adj. [ἐν, "in"; δικ-η, "justice"] ("That has δικη in it"; hence) *Consistent with justice; just, fair, equitable*.

ἐν-δυνάμ-ω -ω, 1. aor. ἐν-εδυνάμωσα, *v. a.* [ἐν, "in"; δυνάμ-ις, "strength"] ("To put strength in" something; hence) 1. *To strengthen*.—2. Pass.: ἐν-δυνάμ-όμαι -οῦμαι, 1. aor. ἐν-εδυνάμωθην, *To be strengthened; to be made, become, or be strong*.

ἐνδύσασθε, 2. pers. plur. 1. aor. imperat. mid. of ἐνδύω.

ἐνδυσώμεθα, 1. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύω, (*f.* ἐν-δύσω), 1. aor. ἐν-έδύσα, *v. a.* [ἐν, "in"; δύω, "to get into or put on"; cf. ἐκδύω] 1. Act.: ("To make to get into, or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something*.—2. Mid.: ἐν-δύομαι, (*f.* ἐν-δύσομαι), (*p.* in act. form, ἐν-δέδυκα), 1. aor. ἐνεδυσάμην: With Acc. of thing: *To clothe one's self in, to put on or upon one's self*, whether actually or figuratively.

ἐνεκεν, *adv.* With Gen.: *For the sake of, on account of*.

ἐνεκοπτόμην, imperf. ind. pass. of ἐγκόπτω.

ἐν-εργ-έω -ω, 1. aor. ἐν-

ήργησα, *v. n.* [ἐν, "at"; ἐργ-ον, "work"] 1. *To be at work*.—2. Mid.: ἐν-εργ-έομαι -οῦμαι, *To be at work, to work, as one's, etc., own especial act*.

ἐνεστώς, ὦσα, ὅς, *P. perf. of ἐνίστημι*.—As Subst.: ἐνεστώτα, *ων*, *n. plur. Things present*.

(ἐν-ίστημι, *f.* ἐν-στήσω, 1. aor. ἐν-έστησα), *p.* ἐν-έστηκα, *v. a.* and *n.* [ἐν, "in"; ἵστημι, "to set"] 1. Act.: In pres., imperf., 1. fut., 1. aor.: *To set, put, or place in*.—2. Neut.: In perf., pluperf., 2. aor.: Of time: *a. To be at hand, begin*.—*b. P. perf.: ἐνεστώς, Begun, present*.

ἐν-οικέω -οικῶ, *f.* ἐν-οικήσω, 1. aor. ἐν-ώκησα, *v. n.* [ἐν, "in"; οἰκέω, "to dwell"] *To dwell in*;—at viii. 11 *strengthened by follg. ἐν*.

ἐντολ-ή, ἡς, *f.* [for ἐντελ-ή; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A commandment*.

ἐν-τυγχάνω, (*f.* ἐν-τεύξομαι, *p.* ἐν-τετύχηκα), 2. aor. ἐν-έτυχον, *v. n.* [ἐν, "at"; τυγχάνω, "to be"] ("To be at" a place; hence, "to fall in with, light upon," a person"; hence, "to converse with"; hence) *To intercede, plead, etc.*;—at viii. 27, 34 *foldd. by ὑπέρ*;—at xi. 2 *foldd. by Dat. of person*.

ἐνώπιον, adv. [adverbial neut. sing. of ἐνώπιος, "in one's presence"] With Gen.: *In the presence of, before.*

ἐξ; see ἐκ.

ἐξ-ἁπάτων -ἁτῶν, 1. aor. ἐξ-ἡπάτησα, v. a. [ἐξ, in "strengthening" force; ἁπάτων, "to deceive"] *To deceive.*

ἐξ-εγείρω, f. ἐξ-εγερῶ, 1. aor. ἐξ-ήγειρα, v. a. [ἐξ (= ἐκ), "out"; ἐγείρω, "to raise"] ("To raise out" from among a number or a place; hence) *To raise up.*—By a comparison of ἐξήγειρά σε, ix. 17, with the Septuagint at Exod. ix. 16, it seems that in the present place the words mean *I have preserved thee*, i. e. from the preceding plagues. This is the prevailing view. Some commentators explain them as representing *I have made thee king.*

ἐξεκλάσθην, 1. aor. ind. pass. of ἐκκλάω.

ἐξεκλείσθην, 1. aor. ind. pass. of ἐκκλείω.

ἐξεκλίνα, 1. aor. ind. of ἐκκλίνω.

ἐξεκόπην, 2. aor. ind. pass. of ἐκκόπτω.

ἐξενέτασα, 1. aor. ind. of ἐκπετάσσειμι.

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-εληλύθα, 2. aor. ἐξ-ἦλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἐξἦλθον, 2. aor. ind. of ἐξέρχομαι.

ἐξ-ομολογέομαι, -ομολογ-οῦμαι, f. ἐξ-ομολογήσομαι, v. mid. [ἐξ, denoting "completeness"; ομολογέομαι (mid. of ομολογέω), in force of "to confess"] ("To confess, or acknowledge, fully"; hence) With Dat. of person: *To give praise, or glory, to; to glorify.*

ἐξουθενέτω, contr. 3. pers. sing. pres. imperat. of ἐξουθενέω.

ἐξ-ουθεν-έω -ῶ, 1. aor. ἐξ-ουθέν-ησα, v. a. [ἐξ, denoting "completeness"; οὐθέν (= οὐδέν), "nothing"] ("To bring completely to nothing"; hence) 1. *To mock, ridicule, set at naught.*—2. *To despise, scorn.*

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἔξεστι, "it is permitted"] ("The being permitted" to do something; hence) 1. With Inf.: *Power, liberty, etc., to do, etc.*—2. *A power; i. e. a person invested with power or authority; a ruler, etc.*

ἐπαγγελ-ία, ἱας, f. [ἐπαγγέλλω, in force of "to promise"] ("A promising"; hence) *A promise.*

ἐπαγγέλλω, 1. aor. ἐπαγγείλα, v. a. [ἐπα-ί, "to"; ἀγγέλλω, "to carry a message"] Act.: ("To carry a

message to"; hence, "to announce"; hence) *To promise*; —at iv. 21 ἐπηγγέλται is considered by some to be a perf. mid.; by others a perf. pass. as at Gal. iii. 19.

ἐπ-αίνέω (-αίνῳ), f. ἐπ-αινέσω, (Attic ἐπ-αινέσσομαι, p. ἐπ-ήνεκα), 1. aor. ἐπ-ήνεσα, v. a. [ἐπί, in "strengthening" force; αἰνέω, "to praise"] *To praise*.

ἐπαιν-ος, ου, m. [ἐπαιν-έω, "to praise"] *Praise, commendation*.

ἐπ-αἰσχύνομαι, f. ἐπ-αἰσχυνθήσομαι, 1. aor. ἐπ-ῆσχύνθην, v. mid. [ἐπ-ί, "at"; αἰσχύνομαι, "to be ashamed"] 1. With Acc.: *To be ashamed at, or of, a thing, etc.*; i. 16. —2. *To be ashamed, to feel shame*; vi. 21.

ἐπ-ἀναμνήσκω, (f. ἐπ-αναμνήσω), v. a. [ἐπ-ί, "in addition, further"; ἀναμνήσκω, "to remind"] With Acc. of person: *To remind one further; to put one again in mind*.

ἐπ-ἀναπαύομαι, f. ἐπ-ἀνάπαύσομαι, v. mid. [ἐπ-ί, "upon"; ἀνάπαύομαι, "to rest"] ("To rest, or abide, upon"; hence) *To rest in, depend upon, put confidence or trust in a thing*.

ἐπεί, conj. *Since, seeing that, inasmuch as*.

ἐπεί-περ, conj. [ἐπεί,

"since"; ἐπέρ, "indeed"] *Since indeed or at all events; seeing that*.

ἐπ-ερωτάω -ερωτῶ, f. ἐπ-ερωτήσω, 1. aor. ἐπ-ηρώτησα, v. a. [ἐπ-ί, in "strengthening" force; ῥρωτάω, "to ask"] *To ask; to ask, or inquire, of a person*.

ἐπί, prep. gov. gen., dat., and acc.: 1. With Gen.: *a. Upon*.—b. With reference to those in power or authority: *Over*.—c. Of prayer: *In*.—2. With Dat.: *a. Against*.—b. After verbs of trusting: *On, upon, in a person*.—c. *According to, in accordance with, after*.—d. Of a mental feeling, etc.: *In*.—e. To denote the cause: (a) *For, at, about*.—(b) *Because of, for*.—f. *On account of, for*.—3. With Acc.: *a. Upon*.—b. *Against*.—c. *In time: For, during*.—d. Of persons: *As to, as regards or respects, towards, etc.* [akin to Sans. *apī*].

ἐπι-γινώσκω, f. ἐπι-γινώσομαι, (p. ἐπ-έγνωκα), 2. aor. ἐπ-έγνω, v. a. [ἐπί, in "strengthening" force; γινώσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognize*.

ἐπιγινούς, οὔσα, ὄν, 2. aor. of ἐπιγινώσκω.

ἐπιγνώ-σις, σεις, f. [ἐπι-γινώσκω, "to know," through verbal root ἐπιγνώ (= ἐπί;

γνω, root of γινώσκω, "to know"] ("A knowing"; hence) *Knowledge*.

ἐπι-ζητέω -ζητῶ, 1. aor. ἐπεζήτησα, v. a. [ἐπί, "for"; ζητέω, "to seek"] *To seek for or after*.

ἐπι-θῦμ-έω -ῶ, f. ἐπι-θῦμ-ήσω, 1. aor. ἐπ-εθῦμ-ησα, v. n. [ἐπί, "upon"; θῦμ-ός, "mind"] ("To set the mind upon" a thing; "to long, or desire, eagerly"; hence) In a bad sense: *To covet*.

ἐπιθῦμ-ῖα, ἱας, f. [ἐπιθῦμ-έω, "to long, desire eagerly"] 1. *An eager longing or desire*. —2. In bad sense: *Lust, evil desire, concupiscence*.

(ἐπι-κἀλέω -κἀλῶ, f. ἐπι-κἀλέσω), 1. aor. ἐπ-εκἀλεσα, v. a. [ἐπί, "upon"; κἀλέω, "to call"] 1. *To call upon*. —2. Mid.: ἐπι-κἀλέομαι -καλοῦμαι, f. ἐπι-κἀλέομαι, 1. aor. ἐπ-εκἀλεσάμην, *To call on* for one's self, or as one's own especial act;—at x. 14 supply ἐκεῖνον after ἐπι-κἀλέονται; see δς, no. 1, b.

(ἐπι-κἀλύπτω, v. a. [ἐπί, "over"; κἀλύπτω, "to cover"] 1. *To cover* an object over, so that it is hidden from the sight. —2.) Pass.: Figuratively: Of sins as Subject: *To be covered over* by God, i. e. *to be forgiven or pardoned*. —Pass.: (p. ἐπι-κεκάλυμμαι), 1. aor. ἐπ-εκαλύφθην.

ἐπι-μένω, f. ἐπι-μενῶ, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) With Dat.: *To continue, or abide, in a state, etc.*

ἐπι-ποθέω -ποθῶ, (f. ἐπι-ποθήσω), 1. aor. ἐπ-επόθησα, v. a. [ἐπί, in "intensive" force; ποθέω, "to desire"] With Inf.: *To desire earnestly, to long or yearn, to do, etc.*

ἐπιποθ-ῖα, ἱας, f. [ἐπιποθ-έω, "to desire earnestly"] ("A desiring earnestly"; hence) *An earnest desire, a longing*.

ἐπι-ση-μος, μος, adj. [ἐπί, "upon"; ση, base of σή-μα, "a mark or sign"] ("Having, or with, a σήμα upon" it; hence) *Remarkable, notable, of mark or note*.

ἐπιστολ-ή, ῆς, f. [for ἐπιστελ-ή; fr. ἐπιστέλλω, "to send to," through verbal root ἐπιστελ (= ἐπί; στελ, root of στέλλω)] ("A thing sent to" a person; hence) *A letter, epistle*.

ἐπιτάγ-ή, ῆς, f. [ἐπιτάσσω, "to enjoin, or command," through verbal root ἐπιταγ (= ἐπί; ταγ, root of τάσσω)] ("That which enjoins or commands"; hence) *An injunction, command, etc.*

ἐπι-τελέω -τελῶ, f. ἐπι-τελέσω, 1. aor. ἐπ-ετέλεσα, v. a. [ἐπί, in "strengthening"

force; *τέλω*, in meaning of "to perform"] *To perform*.

(*ἐπι-τυγχάνω*, f. *ἐπι-τεύξομαι*), 2. aor. *ἐπ-ἐτύχον*, v. a. [*ἐπί*, in "strengthening" force; *τυγχάνω*, "to hit" the mark] ("To hit" the mark; hence) With Acc. of thing: *To attain to, to obtain*.

ἐπι-φέρω, (f. *ἐπ-οίσω*, 1. aor. *ἐπ-ήνεγκα*), 2. aor. *ἐπ-ήνεγκον*, v. a. [*ἐπί*, "upon"; *φέρω*, "to bring"] ("To bring upon"; hence) Of vengeance, etc.: *To take, inflict*.

(*ἐπ-ονομάζω*, f. *ἐπ-ονομάσω*, p. *ἐπ-ωνόμακα*, v. a. [*ἐπί*, in "strengthening" force; *ονομάζω* (with second Acc.), "to call" an object something] 1. With second Acc.: *To call* an object that which is denoted by the second Acc.—2.) Pass.: *ἐπ-ονομαῖζομαι*, (p. *ἐπ-ωνόμασμαι*, 1. aor. *ἐπ-ωνομάσθην*, 1. fut. *ἐπ-ονομασθήσομαι*): Foldd. by Nom.: *To be called* that which is denoted by the Nom.;—in this force at ii. 17, where alone it occurs in Gr. Test.

ἐπτάκις-χίλιοι, *χίλια*, *χίλια*, num. adj. plur. [*ἐπτάκις*, "seven times"; *χίλιοι*, "a thousand"] ("Seven times a thousand"; i. e.) *Seven thousand*.

Ἐραστ-ος, *ου*, m. [*ἐραστός*, "beloved"] ("Beloved One")

Erastus; a man's name; xvi. 23.—N.B. Personal names obtained from oxytone adjectives throw back the accent for the sake of distinction; see above.

ἐργ-ᾶζομαι, (f. *ἐργᾶσσομαι*), 1. aor. *ἐργᾶσᾶμην*, v. mid. [*ἐργ-ον*, "work"] 1. *To work, perform, do*.—2. Without nearer Object: *To work, to perform a work or works*.

ἐργ-ον, *ου*, n. [root *ἐργ*, "to work"] 1. *Work*;—at xiv. 20 τὸ ἐργον τοῦ Θεοῦ = *ἄνθρωπον*, as being God's creature.—2. *A deed, act, action*, etc.;—at xiii. 3 τῶν ἀγαθῶν ἐργῶν = τῶν τὰ ἀγαθὰ ἐργαζομένων.

ἐρευνάω -ῶ, (f. *ἐρευνήσω*), 1. aor. *ἡρεύνησα*, v. a. *To search, search into*.

ἐρίθε-ία (quadrissyll.), *las*, f. [*ἐριθε-ύομαι* (quinquesyll.), "to court popular applause"] ("A courting popular applause"; hence) *Intriguing, factious behaviour, contention*.

ἔρις, *ἰδος*, f. *Strife, quarrelling*, etc.

Ἑρμᾶς, *ᾶ* (Doric for *Ἑρμῆς*), m. *Hermas*; a man's name; xvi. 14; see *Ἑρμῆς*.

Ἑρμῆς, *οὔ*, m. *Hermes* (a deity of the heathen Greeks—identical with the Roman Mercurius—who, amongst other things, was regarded as the god of eloquence; a

reference to which belief is to be found at Acts xiv. 12. Here the name is used as) a man's name; xvi. 14.

ἐροῦμεν, 1. pers. plur. of ἐρῶ.

ἐρπ-ετόν, ετοῦ, n. [ἐρπ-ω, "to creep"] ("That which creeps"; hence) *A creeping thing, reptile.*

ἐρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.: 1. Of personal Subjects: *To come.*—2. Of things as Subject: *To come*; i. e. a. "To result, ensue"; iii. 8.—b. "To be brought home" to one; vii. 9 [akin to Sans. *archha* (fr. root *RICHH* or *RI*, "to go") = *ἐρχομαι*].

ἐρῶ, fut. of pres. εἶρω, which occurs perhaps only once: *I, etc., will say*; see εἶρω.

ἐσθίω, (f. ἔδομαι, p. ἐδήσκα), v. a. and n.: 1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

ἐς-ω, adv. [for εἰς-ω (ἐς, εἰς, "into")] *Within, inside*: —τόν ἐσω ἄνθρωπον, *the inner man*; vii. 22; see art. δ.

ἕτερος, α, ον, adj. *Other of two; another.*

ἔτι, adv.: 1. Of time: *Still, yet.*—2. *Further, beyond, etc.* [akin to Sans. *ati*, "beyond"].

ἔτος, εος οὐς, n. *A year* [akin to Sans. *vatsas*, "a year"].

εὐαγγελ-ίζομαι, 1. aor. εὐ-γγελισάμην, v. mid. [εὐ-δγγελ-ος, "bringing good tidings"] 1. With Acc. of thing: *To bring, or convey, good tidings of; to preach the Gospel of.*—2. With Dat. of person: *To preach the Gospel to*; i. 15.—3. Alone: *To preach the Gospel.*

εὐαγγελ-ιον, ιον, n. [εὐ-δγγελ-ος, "a bearer of good tidings"] ("A thing pertaining to εὐδγγελος"; hence) *Good tidings, glad message*; i. e. *the Gospel.*

εὐ-άριστος, ἀριστον, adj. [εὖ, "well"; ἀρεστός, "pleasing"] 1. *Well-pleasing, acceptable.*—2. With Dat.: *Well-pleasing, or acceptable, to.*

εὐ-δοκέω -δοκῶ, (1. f. εὐ-δοκήσω), 1. aor. εὐ-δόκησα and ἡν-δόκησα, v. n. [εὖ, "well"; δοκέω, "to think"] With Inf.: *To think well or to be pleased to do, etc.*

εὐδοκ-ία, ias, f. [εὐδοκ-έω, "to be well pleasing"] ("A being well pleasing"; hence, "that which is well pleasing"; hence) *Earnest, or affectionate, desire*; x. 1.

εὐ-λογ-έω -ῶ, imperf. (εὐ-, and) ἡνύλόγεον οὐ, f. εὐλόγησα, 1. aor. εὐλόγησα (and ἡνύλογησα), v. a. [εὖ, "well"; λέγω, "to speak of"] ("To speak well of"; hence) *To bless.*

εὐλογη-τός, τή, τόν, adj. [lengthened fr. εὐλογε-τός; fr. εὐλογέ-ω, "to bless"] *Blessed*.

εὐλογ-ία, ἰας, f. [εὐλογ-έω, "to praise"; also, "to bless"] 1. *Praise, commendation, fair-speaking*.—2. *Blessing*.

(εὐ-οδῶ -οδῶ, v. a. [εὐ, "well"; οδῶ, "to lead on the way"] 1. "To lead well on the way; to help on the way."—2.) Pass.: εὐ-οδόμαι -οδοῦμαι, 1. f. εὐ-οδωθήσεται, *To be helped on the way; to have a prosperous journey*.

εὐ-πρόσδεκτος, πρόσδεκτος, adj. [εὐ, in "strengthening" force; προσδεκτός, "acceptable"] 1. *Acceptable, welcome, pleasing*.—2. With Dat. of person: *Acceptable, etc., to; accepted by*.

εὐρέθην, 1. aor. ind. pass. of εὐρίσκω.

εὐρηκέναι, perf. inf. of εὐρίσκω.

εὐρ-ίσκω, f. εὐρήσω, p. εὐρηκα, 1. aor. εὐρησα, 2. aor. εὐρον, v. a. irreg. [root εὐρ] 1. *To find*.—2. *To find out, discover*.—Pass.: εὐρ-ίσκομαι, p. εὐρημαι, 1. aor. εὐρέθην, 1. fut. εὐρεθήσομαι.

εὐσχημόν-ως, adv. [εὐσχήμων, εὐσχήμων-ος, in force of "becoming"] ("After the manner of the εὐσχήμων"; hence) *Becomingly, as becomes one, honourably, honestly*.

(εὐφραίνω, f. εὐφράνῶ, 1. aor. εὐφράνα, v. a. [akin to εὐφρων, "cheerful"] ("To make εὐφρων"; hence) 1. Act.: "To cheer, delight, gladden."—2.) Pass.: εὐφραίνομαι, 1. aor. εὐφράνθην, 1. fut. εὐφρανθήσομαι, *To be cheered; to enjoy or delight one's self; to make merry; to rejoice*.

εὐφράνθητε, 2. pers. plur. 1. aor. imperat. pass. of εὐφραίνω.

εὐχαριστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχαρίστος, "thankful"] 1. *To be thankful*.—2. With Dat. of person: *To offer or give thanks to*.

εὐχ-ομαι, f. εὐξομαι, 1. aor. εὐξάμην, v. mid. *To wish*.

ἐφ'; see ἐπί.

ἔ-φάγ-ον, inf. φάγειν, part. φάγων, 2. aor. without present: *To eat* [akin to Sans. root BHAKSH, "to eat"].

ἐφ-ἅπαξ, adv. [ἐφ' (= ἐπί), in "strengthening" force; ἅπαξ, "once"] *Once, once only, once for all*.

ἐφευρ-ετής, ετοῦ, m. [ἐφευρίσκω, "to find out," through verbal root ἐφευρ (= ἐφ' ; εὐρ, root of εὐρίσκω)] ("One who finds out"; hence) *An inventor, deviser*.

ἐχθρα, as; see 1. ἐχθρός.

1. ἐχθ-ρός, ρά, ρόν, adj. [ἐχθ-ω, "to hate"] *Hating*.—As Subst.: a. ἐχθρός, οὔ, m. *An*

enemy, adversary, as one who hates.—b. *ἐχθρα*, as, f. *Enmity, hostility*.

2. *ἐχθρός*, οὐ; see 1. *ἐχθρός*.

ἔχω, imperf. *εἶχον*, f. *ἔξω* and *σχήσω*, p. *έσχηκα*, 2. aor. *έσχον*, v. a. and n. *To have*, in the fullest sense of the word; *to possess* [akin to Sans. root *SAH*, "to sustain, support"].

ἕως, adv. : With Gen. : 1. Of time : *Until, till*; xi. 8.—2. Of order, etc. : *Until, up to*; iii. 12.

ζάω, *ζῶ*, f. *ζήσω* and *ζήσονται*, (p. *έζηκα*), v. n. : 1. *To be alive, to live, have life*, both in a physical and spiritual sense.—2. *To live, have one's*, etc., *course of life, continue living* in some particular way, etc.; vi. 2.

ζητέω -*ω*, f. *ζητήσω*, (p. *έζητηκα*), 1. aor. *έζητησα*, v. a. : 1. *To seek, look for*.—2. *To seek* with hostile purpose; *to seek after*.—3. With Inf. : *To seek*, or *endeavour, to do, etc.*—4. *To seek*, i. e. *to endeavour earnestly to find or obtain*.

ζωή, *ἡς*, f. [*ζάω*, *ζῶ*, "to live"] ("That which lives"; hence) 1. *Life*.—2. With or without *αἰώνιος* : *Life eternal*.—3. *Life*, i. e. *mode of life*, etc.

ζωο-ο-ποιέω -*ποιῶ*, f. *ζωοποι-*

Romans.

ήσω, v. a. [*ζω-ός*, "alive"; (o) connecting vowel; *ποιέω*, "to make"] *To make alive, cause to live, quicken*.

1. *ἦ*, conj. : 1. *Or*.—2. After comparative words : *Than*.

2. *ἡ*, fem. nom. sing., a. Of definite art. *ἡ*.—b. Of demonstrative pron. *ἡ*.

3. *ἦ*, 3. pers. sing. pres. subj. of *εἶμι*.

ἤδη, adv. *Now, already* [akin to Sans. *adya*, "to-day, now"].

ἦκω, f. *ἦξω*, p. *ἦκα*, 1. aor. *ἦξα*, v. n. *To have come, to be present*.

**Ἠλίας*, οὐ, m. ("My God is Jehovah") *Elias* or *Elijah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. 2 Kings ii. 11; Malachi iv. 5.

ἡμαρτον, 2. aor. of *ἁμαρτάνω*.

ἡμέρα, as, f. : 1. *Day*;—at viii. 36; x. 21 *ἁλὴν τὴν ἡμέραν* is Acc. of "Duration of time."—2. *Day of Judgment*; ii. 16;—called also, at ii. 5, in reference to the wicked, *ἡμέρα ὀργῆς*.

ἡμ-έτερος, *ετέρα*, *έτερον*, pron. poss. [*ἡμ-είς*, "we"] *Our*.

ἦνεκα, 1. aor. ind. of *φέρω*.

ἦρεσα, 1. aor. ind. of *ἀρέσκω*.

Ἡρώδων, *ωνος*, m. *Herodion*; a man's name.

*Ἡσαίας, *ου*, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet, who lived between 760 and 698 B.C.

*Ἡσαῦ, m. indecl. ("Hairy") *Esau*; the son of Isaac, and twin-brother of Jacob; see Gen. xxv. 20 *sqq.*; xxxvi. 1 *sqq.*; Mal. i. 3.

ἢ-τοι, conj. [ἢ, "either"; enclitic particle *τοι*, "in truth"] *Either in truth, whether indeed*:—ἢτοι . . . ἢ, *whether indeed . . . or*; vi. 16.

ἡττη-μα, *μάτος*, n. [for ἡττα-μα; fr. ἡττά-ομαι, "to be less"] ("That which is less"; hence) *Diminution*.

ἡχραιώθη, 1. aor. ind. pass. of ἡχραιόω.

θάλασσα, *ης*, f. *The sea* [prob. akin to Sans root *TRAS*, "to tremble," and so the trembling or agitated thing, in reference to the action of the winds and tide].

θάν-ατος, *άτου*, m. [θαν, root of θνή-σκω, "to die"] *Death*.

θάν-άτ-όω -ώ, f. θανάτῶσω, 1. aor. ἐθάνάτωσα, v. a. [θάν-ατος, "death"] 1. *To put to death, to kill*.—2. *Figuratively: To mortify, subdue, kill* bodily deeds, the passions, etc.—3. *Pass.*: θανᾶτ-όμαι -οῦ-

μαι, 1. aor. ἐθανάρωθην, *To become dead to the Law*, i. e. to be free from, as a dead man is; vii. 4.

θε-άομαι -ᾶμαι, f. θεδο-μαι, 1. aor. ἐθεσάμην, p. τεθέσμαι, v. mid. with 1. aor. pass. ἐθεᾶθην [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see*.

θειό-της, *τητος*, f. [θεῖος, (uncontr. gen.) θείο-ος "divine"] ("The quality, or condition, of the θεῖος;" hence) *Divine nature, divinity, god's head*.

θέλ-ημα, *ήμάτος*, n. [θέλ-ω, "to will"] *Will, wish*, etc.

θέλω, a shortened form of ἐθέλω; see ἐθέλω.

θεμέλι-ον, *ου*, n. [θεμέλι-ος, "of, or belonging to, a foundation," used as a Subst.] ("A thing pertaining to a foundation"; hence) *A foundation*, whether actual or figurative.

Θεός, *οῦ*, m. *God*;—see *δ*, no. 1, a. (d) [akin to Sans. *deva*; cf. Lat. *deus*].

θεο-στυγ-ής, *ές*, adj. [Θεός, (uncontr. gen.) Θεό-ος, "God"; στυγ-έω, "to hate"] *Hating God*.—As Subst.: θεοστυγής, *έος οῦς*, m. *A hater of God*.—N.B. By some the Adj. is taken in a pass. force:—"hated by God," and hence "abominable." In this case the Subst. will mean, "one

hated by God; an abominable person."

(*θηλυς*, *εια*, *v.* adj. *Of the female sex, female.* — As Subst.: *θηλυς*, *εις*, *n.* ("The female sex"; hence) *A female, a woman* [*θη*, root of *θάω*; akin to Sans. root *DHĒ* or *DHĀ*, "to suckle"; and so, "suckling, giving suck"].

θήρ-α, *as*, *f.* [*θηρ-άω*, "to hunt or chase" wild animals; hence, with accessory notion of success, "to catch, capture"] ("A catching, or capturing," wild animals; hence, the means for the result) *A trap, net*, etc.;—at xi. 9 in figurative force.

θησαυρ-ίζω, *1. aor.* *έθησαύρ-ισα*, *v. a.* [*θησαυρ-ός*, "a store" laid up; "a treasure"] *To store, or treasure, up*;—at ii. 5 in figurative force.

θλίψις, *εις*, *f.* [for *θλίβ-σις*; fr. *θλίβ-ω*, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation*, etc.

θνη-τός, *τή*, *τόν*, *adj.* [*θνή-σκω*, "to die"] ("Dying"; hence) *Subject to death, mortal*.

θυ-μός, *μου*, *m.* ("Breath"; hence, "the soul"; hence, "the mind"; hence, as an affection of the mind) *Rage, wrath, anger* [akin to Sans. root *DHŪ*, or *DHŪ*, "to blow"].

θύ-σια, *σias*, *f.* [*θύ-ω*, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice*;—at xii. 1 in a figurative sense.

θύσιασ-τήριον, *τηρίου*, *n.* [for *θύσιασ-τήριον*; fr. *θύσιάζω* (= *θύσιδδ-σω*), "to sacrifice"] ("The sacrificing thing or thing for sacrificing"; hence) *An altar*, whether for the offering-up of slain victims, or for the burning of incense.

**ἱακώβ*, *m.* indecl. ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, and brother of Esau.

ἱάσ-ων, *ονος*, *m.* [*ἱάσ-ις*, "healing"] ("He that has *ἱασις*; Healer") *Iason* or *Jason*; a man's name; xvi. 21.

ἴδε, *adv.* [strictly 2. pers. sing. imperat. of *εἶδον*; see *εἶδω*] *See! look! lo! behold!*

ἴδιος, *α*, *ον*, *adj.* ("Pertaining to one's self"; hence) 1. *Private*.—2. *Own, one's*, etc., *own*.

ἰδοῦ, *adv.* [strictly 2. pers. sing. imperat. of *εἰδόμεν*, 2. aor. mid.; see *εἶδω*] *See! look! lo! behold!*

ἱερο-συλῆω -*συλῶ*, *v. n.* [*ἱερόν*, (uncount. gen.) *ἱέρο-ος*, "a temple"; *συλέω*, "to strip"; hence, "to plunder"] *To plunder, or rob, a temple*

or temples; to commit sacrilege.

ἱεουργέω -ῶ, v. a. [for ἱερο-εργέω; fr. ἱερόν, (uncontr. gen.) ἱερό-ος, "a sacred rite"; root ἔργ-, whence (obsol. ἔργ-ω, also) ἔργ-ᾶσθαι, "to do, perform"] ("To perform a sacred rite, be employed in a sacred office"; hence) Of the Gospel as Object: *To be employed in the sacred office of; to minister.*

*ἱερουσᾶλήμ, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

*ἱεσσαί, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Christ.

*ἰησοῦς, οὐ, m. ("The Lord He delivers"; — or "Whose help is Jehovah") *Jesus Christ*, the incarnate son of God, the Saviour of mankind.

ἱλαρό-της, ητος, f. [ἱλᾶρός, (uncontr. gen.) ἱλᾶρό-ος, "cheerful"] ("The quality of the ἱλᾶρός"; hence) *Cheerfulness.*

ἱλαστήριον, οὐ, n. [neut. of ἱλαστήριος, "propitiatory," used as Subst.] *A propitiatory offering; a propitiation.*

*ἱλλυρῖκόν, οὐ, n. *Illyricum* (or *Illyria*); a country on the E. coast of the Adriatic, comprising the modern Dalmatia and Albania.

ἴνα, conj. with Subj. *That, in order that.*

ἰός, οὐ, m. *Poison*, esp. of serpents.

*ἰουδαία, ας, ἰουδαῖοι, ον; see ἰουδαῖος.

*ἰουδ-αῖος, αἰα, αἰον, adj. [ἰούδ-ας, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.*—As Subst.: a. ἰουδαῖος, ον, m. *A man of Judah or Judæa; a Jew*;—Plur.: *The Jews.*—b. ἰουδαία, ας, f. *Judah or Judæa.*

*ἰουλιᾶ, ας, f. [Gr. form of Lat. Julia] *Julia*; a woman's name; xvi. 15.

*ἰουνίας, α, m. [Gr. form of Lat. Junius] *Junius*; a man's name; xvi. 7.

*ἰσαάκ, m. indecl. ("Sporting") *Isaac*; the son of Abraham.

*ἰσραήλ, m. indecl. ("God-wrestling or God's Prince") *Israel* (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-Zerka), and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*—Hence, ἰσραηλ-ῖτης, ἱτου, m. *A man of Israel, an Israelite.*

ἰσραηλίτης, ον; see ἰσραήλ.

ἵστημι, f. *στήσω*, n. *ἑστήκα*, 1. aor. *ἑστήκα*, 2. aor. *ἑστην*, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: a. *To make to stand; to set, place, etc.*—b. *To establish.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand.*—3. Pass.: (*ἵσταμαι*, p. *ἑστάμαι*), 1. aor. *ἑστάθην*, 1. fut. *σταθήσομαι*, *To be made to stand; to be held up or upholden* [akin to Sans. root *STHĀ*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

ἵχνος, eos *ovs*, n. *A foot-step*;—at iv. 12 in figurative force.

καὶ γὰρ for *καὶ ἐγώ*. *And I; I too or also*; see *ἐγώ*.

καθ'; see *κάτ᾽*.

καθά-περ, adv. [*καθά* (= *καθ'*, “according to”; *ἃ*, “which things”), “according as”; enclitic *πέ*, “indeed”] *According as indeed, just as indeed.*

καθ'ἄρως, ἄρᾰ, ἄρῶν, adj. *Pure, clean* [akin to Sans. root *ḥUDH*, “to become pure, to be purified”].

καθήκων, οὐσα, ον, P. pres. of *καθήκω* (in force of “to be proper”) *Proper, meet, fit, etc.*

καθ-ίστημι, f. *κάτα-στήσω*, (p. *κάθ-εστάκα*), v. a. and n. [*κάθ'* (= *κάτ᾽*), “down”; *ίστημι*, “to set”] 1. Act.:

In pres., imperf., 1. fut., and 1. aor. mid.: “To set down”; hence, “to bring into” a certain state.—2. Neut.: In perf., pluperf., 2. aor., and in all tenses of (mid. and) pass. voice: (“To come into” a certain state; hence) *To become, be made.*—3. Pass.: *κάθ-ίσταμαι*, p. *κάθ-έσταμαι*, 1. aor. *κάτ-εστάθην*, 1. fut. *κάτα-σταθήσομαι*; see no. 2 above.

καθ-ό, adv. [*κάθ'* (= *κάτ᾽*), “according to”; *ὅ* (neut. acc. sing. of *ὅς*), “which thing”] (“According to which thing”; hence) *According as, in so far as, just as.*

(*κάθ-οράω -ορώ*, f. *κάτ-όφωμαι*, p. *κάθ-εράκα*, v. a. [*κάθ'* = *κάτ᾽*, “down”; *οράω*, “to look at”] 1. “To look down at or upon”; hence, “to perceive, see,” etc.—2.) Pass.: *κάθ-οράομαι -ορώμαι*, (p. *κάτ-ώμμαι*, 1. aor. *κάτ-ώφθην*), *To be perceived, seen, etc.*;—at i. 20 *καθορᾶται* has for its Subject the neut. nom. plur. *δόρᾶτα*.

καθ-ώς, adv. [*καθ'* (see *κατ᾽*), “according to”; *ὥς*, “as”] *According as, just as.*

καί, conj. and adv.: 1. Conj.: *And*:—*καί . . . καί*, both . . . and.—2. Adv.: a. *Even*.—b. *Also, too*.—c. *For, for of a truth.*

καινό-της, τητος, f. [*καιν-*

ός, (uncontr. gen.) *καινός*, "new" ("The quality of the *καινός*"; hence) *Newness*.

καιρός, οὐ, m.: 1. *An appointed time or season*.—2. *A particular time or season*.

κάκεινοι, for *καὶ ἐκείνοι*; see *ἐκείνος*.

κάκ-ια, *ίας*, f. [*κάκ-ός*, "bad"] ("The quality of the *κάκός*"; hence, "badness" of any kind; hence) *Morally: Wickedness, vice, etc.*

κάκοθ-εια, *εας*, f. [*κάκοθ-ης*, "of bad disposition, malicious"] ("The quality of the *κάκοθης*"; hence) *Badness of disposition, maliciousness*.

κάκός, ἡ, ὄν, adj. *Bad* of its kind, *evil*.—As Subst.: a. Sing.: *κάκόν*, οὐ, n.: (a) *A bad thing; an evil, wickedness*:—τὸ *κάκόν*, *that which is bad; evil, wickedness, etc.*—(b) *Hurt, harm, injury*.—b. Plur.: *κάκά*, ὧν, n. plur. *Evil things*:—τὰ *κακά*, *the things that are evil, i. e. evil things, or evil, in general*.

κἄλέω -ῶ, f. *κἄλέσω* (and *κἄλλω*), p. *κέκληκα*, 1. aor. *ἐκάλεσα*, v. a.: 1. *To call, call to one's self, summon, etc.*—2.: a. With double Acc.: *To call* one that which is denoted by the second Acc.—b. Pass. with Nom. after verb: *To be called* something.—3. *To call* to the knowledge of God or Christ.—4. *To call into being,*

to create.—Pass.: *κἄλέομαι* -οῦμαι, p. *κέκλημαι*, 1. aor. *ἐκλήθην*, 1. f. *κληθήσομαι*.

(*καλλι-ελαί-ος*, ὄν, adj. [*καλλι* (= *καλο*), "beautiful"; *ελαί-α*, "an olive-tree"] "Of, or belonging to, a beautiful olive-tree."—As Subst.:) *καλλιέλαιος*, οὐ, f. *A cultivated olive-tree, a garden-olive*, as opp. to a wild olive.—N.B. In many compound words in which the notion of "beautiful" is added to the simple and chief notion *καλλι* is used; *καλο* is later and less common.

κἄλός, ἡ, ὄν, adj. ("Beautiful, fair"; hence) 1. *Good, excellent, morally or spiritually*.—As Subst.: *κἄλόν*, οὐ, n. With art.: *That which is good or excellent*.—2. *Honourable*.—As Subst.: *καλά*, ὧν, n. plur. *Honourable things*, i. e. things held by men to be in accordance with honourable principles [akin to Sans. *chāra*, "beautiful"].

κἄλ-ῶς, adv. [*καλ-ός*, "good"] ("After the manner of the *καλός*"; hence) *Well, rightly, correctly*.

κάμπτω, f. *κάμψω*, 1. aor. *ἐκαμψα*, v. a. *To bend* [prob. akin to Sans. root *KAMP*, "to move to and fro"].

καρδ-ία, *ίας*, f. *A heart*, whether in proper or figurative sense [akin to Sans. *hṛid*,

"heart"; cf. Lat. *cor*, *cordis*].

καρπ-ός, οὐ, m. *Fruit*, whether in proper or figurative sense [by some referred to **ἀρπ**, root of **ἀρπάζω**, "to seize," etc., with **κ** as compensation for the aspirate (cf. Lat. *carpo*), and, so, "that which is seized or plucked"; acc. to others akin to Sans. root **ṛṣā**, "to ripen"; and, so, "that which is ripened"].

καρποφορ-έω -έω, 1. aor. **ἐκαρποφόρησα**, v. n. [**καρποφόρος**, "fruit-bearing"] *To bring forth fruit, to yield fruit*;—at vii. 4, 5 in figurative sense.

κἀτά (before a soft vowel **κατ'**, before an aspirated vowel **καθ'**), prep. gov. gen. and acc.: 1. With Gen.: *Against*.—2. With Acc.: a. *According to, in accordance with*.—b. *In relation to, concerning, touching*.—c. *After the manner, or custom, of*.—d. *As to, as concerning*.—e. To denote manner: *By, with*.—f. *As, or for, something*.—g. *At a place*.—h. With abstract substantives in adverbial force: **καθ' ὑπερβολήν**, *exceedingly, excessively*; **κατ' ἀγάπην**, *lovingly, charitably*.—i. Distributively with numerals: *By*:—**καθ' εἰς** (or, as one word, **καθεῖς**), late Greek or Hellenistic for **καθ' ἓν** or **καθ' ἓνα**, *one by*

one, i. e. singly, individually.

—At xii. 5 **καθ' εἰς** appears to be used adverbially, and to form with the preceding definite article, **ὁ**, a complex noun (see **ὁ**, no. 9, b): *the individual, i. e. each individual man*. This noun is antithetical to, and more precisely defines, **οἱ πολλοί** at the beginning of the verse. The passage, then, will run thus: *we, the many, are one body in Christ, and (we the many are), each individual man (of us), members of one another*. The expression **ὁ καθ' εἰς** in the foregoing sense occurs in the Septuagint, 3 Maccab. v. 22.

κἀτά-βαίνω, f. **κἀτά-βησομαι**, p. **κἀτά-βέβηκα**, 2. aor. **κατέβην**, v. n. [**κἀτά**, "down"; **βαίνω**, "to go"] *To go, or come, down; to descend*.

κἀτάβησομαι, fut. ind. of **κἀτάβαίνω**.

κἀτ-αγγέλλω, f. **κἀτ-αγγελῶ**, (p. **κἀτ-ήγγελλα**), 1. aor. **κἀτ-ήγγειλα**, v. a. [**κἀτ-ά**, in "strengthening" force; **ἀγγέλλω**, "to announce"] *To announce, proclaim, declare, speak of, etc.*—Pass.: **κἀτ-αγγέλλομαι**, 2. aor. **κἀτ-ηγγέλην**.

(**κἀτ-ἄγω**, f. **κἀτ-ἄξω**, p. **κἀτ-ἄγοχα**), 2. aor. **κἀτ-ήγαγον**, v. a. [**κἀτ-ά**, "down"; **ἄγω**, "to bring"] *To bring down*.

κᾶτ-αἰσχυῖνω, v. a. [κᾶτ-δ, in "strengthening" force; αἰσχυῖνω, "to shame"] *To shame, make ashamed*;—at v. 5 without nearer Object.—Pass.: κᾶτ-αἰσχυνομαι, 1. aor. κᾶτ-ἡσχυόνην, 1. fut. κᾶτ-αἰσχυνθήσομαι.

κᾶτᾶ-καυχᾶμαι-καυχῶμαι, (f. κᾶτᾶ-καυχῆσομαι), v. mid. [κᾶτᾶ, "against"; καυχᾶμαι, "to boast"] With Gen.: *To boast against*;—at xi. 18 supply αὐτῶν (= τῶν κλάδων) after κᾶτᾶκαυχᾶσαι.

κᾶτᾶκαυχᾶσαι, (contr. fr. κᾶτᾶκαυχᾶσαι, the old form of the) 2. pers. sing. pres. ind. of κᾶτᾶκαυχᾶμαι.

κᾶτᾶκαυχῶ, contr. 2. pers. sing. pres. imperat. of κᾶτᾶ-καυχᾶμαι.

κᾶτᾶκέκριμαι, perf. ind. pass. of κᾶτακρίνω.

κᾶτᾶκρί-μα, μάτος, n. [κᾶτακρίνω, "to condemn," through verbal root κατᾶκρι (= κᾶτᾶ; κρι, root of κρίνω)] ("That which condemns"; hence) *Condemnation*.

κᾶτα-κρίνω, f. κᾶτα-κρίνω, 1. aor. κᾶτ-ἐκρίνα, v. a. [κᾶτᾶ, "against"; κρίνω, "to judge"] ("To judge against"; hence) *To condemn*;—at viii. 34 without nearer Object.—Pass.: (κᾶτα-κρίνομαι, p. κᾶτᾶκεκρίμαι, 1. aor. κᾶτεκρίθην), 1. f. κᾶτακριθήσομαι.

κᾶτᾶλλ-ος, ον, adj. [κᾶτᾶ-

λλᾶλ-έω, "to talk against"] ("Talking against" a person; hence) *Slandering, uttering slander*.—As Subst.: κᾶτᾶ-λλᾶλος, ον, m. *A slanderer, reviler, backbiter, detractor*.

κᾶτᾶ-λαμβᾶνω, (f. κᾶτᾶ-λήψομαι), p. κᾶτ-εἴλῃφα, 2. aor. κᾶτ-ἐλάβον, v. a. [κᾶτᾶ, in "strengthening" force; λαμβᾶνω, "to take"] ("To take, or lay, hold of"; hence) *To attain to, obtain*.

κᾶτᾶλειμ-μα, μάτος, n. [for κᾶτᾶλειπ-μα; fr. κᾶτᾶλείπω, "to leave remaining"] ("That which is left remaining"; hence) *A remnant*.

κᾶτᾶ-λείπω, f. κᾶτᾶ-λείψω, (p. κᾶτᾶ-λέλοιπα), 2. aor. κᾶτ-ἐλίπον, v. a. [κᾶτᾶ, in "strengthening" force; λείπω, "to leave"] *To leave remaining*.—Pass.: κᾶτᾶ-λείπομαι, p. κᾶτᾶ-λέλειμμαι, 1. aor. κᾶτ-ελείφθην, (1. fut. κᾶτᾶλειφθήσομαι).

κᾶταλλάγεις, εἶσα, ἐν, P. 2. aor. pass. of κᾶταλλάσσω.

κᾶταλλαγ-ή, ἥς, f. [κᾶτ-αλλάσσω, in force of "to reconcile," through verbal root κατᾶλλαγ (= κᾶτ-δ; ἄλλαγ, root of ἀλλάσσω)] *A reconciling, reconciliation*.

κᾶτ-αλλάσσω, (κᾶτ-αλλᾶ-άτω, f. κᾶτ-αλλάξω), 1. aor. κᾶτ-ἥλλαξα, v. a. [κᾶτ-δ, in "strengthening" force; ἀλλάσσω, "to change"] ("To

change"; hence, "to change" from enmity to friendship; hence) *To reconcile*.—Pass.: (κᾱτ-αλλάσσομαι, κᾱτ-αλλάττομαι, 1. aor. κᾱτ-ηλλάχθην, 2. aor. κᾱτ-ηλλάγην.

κᾱτᾱ-λῦω, f. κᾱτᾱ-λῦσω, 1. aor. κᾱτ-έλῦσα, v. a. [κᾱτᾱ, "down"; λῦω, "to loosen"] ("To loosen down"; hence) *To overthrow, destroy*.

κᾱτᾱ-νοέω -νοῶ, (f. κᾱτᾱ-νοήσω), 1. aor. κᾱτ-ενόησα, v. a. [κᾱτᾱ, in "strengthening" force; νοέω, "to think"] With part. in concord with Object of verb: *To think, consider, regard* an object to be, etc., that which is denoted by the part.

κᾱτᾱνύξις, εως, f. [for κᾱτᾱ-νυγ-σις; fr. κᾱτᾱνύσσομαι (= κατανύγ-σομαι), "to be stupified, to slumber," through verbal root κᾱτᾱνυγ (= κᾱτᾱ; νυγ, root of νύσσω)] *Stupor, slumber*.

κᾱτ-ᾱράομαι -ᾱρώμαι, (f. κᾱτ-ᾱράσομαι), 1. aor. κατ-ἡρᾱσάμην, v. mid. [κᾱτ-ᾱ, in "strengthening" force; ᾱράομαι, in force of "to curse"] Absol.: *To utter imprecations, to curse*.

κᾱτ-αργέω -αργῶ, f. κᾱτ-αργήσω, p. κᾱτ-ἡργηκα, 1. aor. κᾱτ-ἡργησα, v. a. [κᾱτ-ᾱ, in "strengthening" force; ἀργέω, "to be idle, to be unemployed"] ("To cause to be idle," etc.;

hence) 1. Act.: *To make useless, void, or of no effect*.—2. Pass.: a. *To be made void, etc.*—b. *To be destroyed*.—o. With ἀπό: *To be liberated, or set free, from*.—Pass.: κᾱτ-αργόμαι -αργούμαι, p. κᾱτ-ἡργημαι, 1. aor. κᾱτ-ἡργήθην, 1. fut. κᾱτ-αργηθήσομαι.

κᾱτ-αρτίζω, f. κᾱτ-αρτίσω, 1. aor. κᾱτ-ἡρτίσα, v. a. [κᾱτ-ᾱ, in "augmentative" force; ἀρτίζω, "to prepare"] ("To prepare thoroughly"; hence) With εἰς: *To fit for*, whether actually or figuratively.—Pass.: κᾱτ-αρτίζομαι, p. κᾱτ-ἡρτισμαι, (1. aor. κᾱτ-ἡρτίσθην, 1. fut. κᾱτ-αρτισθήσομαι).

(κᾱτᾱ-σκάπτω, f. κᾱτᾱ-σκάψω, p. κᾱτ-ἑσκάφα), 1. aor. κᾱτ-ἑσκαψα, v. a. [κᾱτ-ᾱ, "down"; σκάπτω, "to dig"] ("To dig down"; hence) *To raze to the ground, overthrow, throw down, destroy utterly*.

κᾱταστᾱθήσομαι, 1. fut. ind. pass. of καθίστημι.

κᾱτᾱ-φρονέω -φρονῶ, f. κᾱτᾱ-φρονήσω, 1. aor. κᾱτ-εφρόνησα, v. a. [κᾱτᾱ, "against"; φρονέω, "to think"] ("To think against"; hence) With Gen.: *To despise, scorn, think lightly of*.

κᾱτ-ἐναντι, adv. [κᾱτ-ᾱ, in "strengthening" force; ἐναντι, "over against"] ("Over against, opposite"; hence) With

Gen. : *Before, in the presence or sight of.*

κᾶτ-εργάζομαι, (f. κᾶτ-εργάζομαι, p. κᾶτ-εργάζομαι), 1. aor. κᾶτ-εργάσῃην, v. mid. [κᾶτ-δ, in "strengthening" force; ἐργάζομαι, "to work"] 1. *To work, perform, do, practise.*—2. *To work, work out, effect, accomplish, achieve*; —at xv. 18 λαλεῖν τι, ὧν οὐ κατεργάσῃτο = λαλεῖν τι ἐκείνων, &c.

κᾶτ-έχω, f. κᾶθ-έξω and κᾶτα-σχήσω, p. κᾶτ-έσχηκα, 2. aor. κᾶτ-έσχον, v. a. [κᾶτ-δ, in "strengthening" force; ἔχω, "to have or hold"] 1. *To hold fast, retain.*—2. *To possess.*—3. *To hinder, impede.*—Pass. : κᾶτ-έχομαι, (p. κᾶτ-έσχημαι, 1. aor. κᾶτ-έσχηθην, 1. fut. κᾶτα-σχηθήσομαι).

κᾶτ-ηγόρεω -ῶ, f. κᾶτ-ηγόρησω, 1. aor. κᾶτ-ηγόρησα, v. a. (another form of κατ-αγορεύω) [κᾶτ-δ, "against"; ἀγορεύω, "to harangue in the assembly"] ("To harangue in the assembly against"; hence, "to speak against"; hence) With Gen. : *To accuse, denounce, etc.*

(κᾶτ-ηχέω -ηχώ, v. a.) [κᾶτ-, in "strengthening" force; ἡχέω, in meaning of "to sound forth"] ("To sound forth"; hence, "to teach by word of mouth"; hence, generally) *To instruct, teach.*—Pass. : κᾶτ-

ηχέομαι -ηχοῦμαι, p. κᾶτ-ήχημαι, 1. aor. κᾶτ-ηχήθην.

καυχ-άομαι -ῶμαι, f. καυχ-ήσομαι, p. κεκαύχημαι, 1. aor. ἐκαυχῃσάμην, v. mid. : 1. *To glory, boast, exult, etc.*—2. *To joy, rejoice.*

καύχη-μα, μᾶτος, n. [for καύχα-μα; fr. καυχά-ομαι, "to boast"] ("That which boasts"; hence, "a boast, vaunt"; hence) *A subject, or ground, of boasting.*

καύχη-σις, σεως, f. [for καυχά-σις; fr. καυχά-ομαι, "to boast"] 1. *A boasting.*—2. *A matter, or cause, of boasting.*

Κεγχρεαί, ὦν, f. plur. *Cenchreae*; the eastern harbour of Corinth on the Saronic Gulf. It was distant from Corinth about nine miles.

(κεν-όω -ῶ, f. κενώσω, p. κενέωκα), 1. aor. ἐκένωσα, [κεν-ός, "empty"] ("To make *κενός*"; hence, "to empty out, drain"; hence) *To make void or of no effect.*—Pass. : (κεν-όομαι -οῦμαι), p. κενέομαι, 1. aor. ἐκενώθην, (1. fut. κενωθήσομαι).

κεράμ-εύς, έως, m. [κεράμ-ος, "potter's earth"; hence, "pottery"] ("Pottery-man"; i. e.) *A potter*:—for δ κεράμ-εύς, ix. 21, see 1. δ, no. 1, c.

κεφάλ-ή, ἥς, f. *A head* [akin to Sans. *kapāl-as*, "a head"]. **κήρυγ-μα**, μᾶτος, n. [κηρύσ-

σω (= κηρύ-σω), "to proclaim, as a herald"; hence, "to preach" the Gospel, *etc.*] *A preaching.*

κηρύσσω, (f. κηρύξω, p. κη-κῆρυχα), 1. aor. ἐκήρυξα, v. a. and n. ("To proclaim" as a herald; hence) *To preach.*

κίνδυνος, ου, m. *Danger, peril.*

κλάδος, δον, m. [κλά-ω, "to break"] Both actually and figuratively: 1. *A young branch*, or *shoot*, of a tree; such as is broken off for grafting. — 2. *A shoot*, or *branch*, generally.

κλαίω, f. κλαύσω and κλαύ-σομαι, 1. aor. ἔκλαυσα, v. n. *To weep, lament, bewail.*

κλέπ-τω, f. κλέψω, (p. κέ-κλοφα), 1. aor. ἔκλεψα, v. a. [root κλεπ] *To steal.*

κληρο-νόμ-οις, ου, m. [for κληρο-νέμ-οις; fr. κληῖρος, (uncontr. gen.) κλήρο-ος, "an allotment"; hence, "an estate"; νέμ-ω ("to distribute"), in mid. in force of "to distribute amongst themselves," *etc.*, for the purpose of having as their own; hence, "to hold, possess," *etc.*] ("One possessing the estate" of a deceased person; hence) *An heir*, whether actually or figuratively.

κλη-σις, σεως, f. [κἄλέω, "to call," through a root κλη] *A calling, call.*

κλη-τός, τή, τόν, adj. [id.] 1. *Called*. — 2. *Called out* from a number, *chosen*. — As Subst.: κλητοί, ὦν, m. plur. *Those called out* from a number, *the chosen*.

κλῖ-μα, μάτος, n [κλῖ-νω, "to bend or incline," through root κλι] ("That which is bent or inclined"; hence, "an inclination or slope" of the ground, *etc.*; hence, "the supposed-slope" of the earth from the equator towards the pole; hence) *A region, country, etc.*

κοιλ-ία, ἴας, f. [κοιλ-ος, "hollow"] ("The condition, or quality, of the κοῖλος"; hence, "hollowness"; hence) *The belly.*

κοιν-ός, ή, όν, adj. [another form of ξυν-ός; fr. ξύν (through κύν, "with") ("Being held, *etc.*, with" another; hence, "common"; hence, in reference to the non-observance of the Mosaic ordinance) *Profane, defiled, ceremonially unclean.*

κοινων-έω -ώ, (f. κοινωνήσω), p. κεκοινωνήκα, 1. aor. ἐκοινωνήσα, v. n. [κοινων-ός, "a partner" in anything] ("To be a κοινωνός"; hence) 1. With Dat. of thing: *To share*, or *be a partaker*, in. — 2. With Dat. of person: *To contribute, impart, distribute, to.*

κοινων-ία, ἴας, f. [κοινων-έω, "to contribute"] ("A

contributing"; hence) *A contribution*.

κοί-τη, της, f. ("That on which one lies down"; hence)

1. *A bed*.—2. For *semen virile*:

—κοίτην ἔχειν, *to conceive*,

ix. 10.—3. Plur.: *Lascivious-*

ness of the grossest kind;

rendered in the English Ver-

sion *chamberings* [akin to

Sans. root *ci*, "to lie down";

whence, also, *κεῖ-μαι*].

κοπ-ιάω -ιά, f. κοπιῶσω, p.

κεκοιλῆκα, 1. aor. ἐκοπιῶσα,

v. n. [κόπ-ος, "toil"] *To toil,*

work hard, labour.

κόσμος, ου, m. ("Order,

arrangement"; hence, from

its perfect order, *etc.*) *The*

world, i.e.: a. *The universe*.

—b. *The world in which we*

live, the earth.—c. *The in-*

habitants of the world, men,

mankind.

Κούαρτος, ου, m. [Gr. form

of Lat. *Quartus*, "Fourth"]

Quartus; a man's name;

xvi. 23.

κραῖω, f. κραίξομαι, p. κέ-

κραγα, 1. aor. ἔκραξα, v. n.

and a. *To cry out, call out*

aloud [prob. akin to Sans.

root *krv*, "to cry out"].

κρέα, contr. fr. κρέατα, acc.

plur. of κρέας.

κρέας, κρέατος κρέως (Acc.

plur. κρέα, xiv. 21), n. *Flesh,*

meat [akin to Sans. *kravya*,

"raw flesh"].

κρί-μα, μάτος, n. [κρί, root

of κρίνω, "to judge"; also,

"to condemn"] 1. ("That

which judges"; hence) *Judg-*

ment.—2. ("That which con-

demns"; hence) *Condemna-*

tion.

κρί-νω, f. κρίνω, p. κέρψα,

1. aor. ἔκρινα, v. n. and a.

("To separate"; hence, "to

pick out, choose"; hence)

1. Neut.: a. *To decide, de-*

termine.—b. *To form a*

judgment or opinion.—2.

Act.: a. *To judge, bring to*

trial, try, etc.—b. *To adjudge*

to punishment, to pass judg-

ment or sentence upon, to

condemn.—c. *To judge in*

one's own mind; to pass

sentence on, condemn, in a

private way.—d. *To judge,*

deem, consider, esteem, think.

—e. *To furnish ground, or*

occasion, for condemning; to

condemn, or be the cause of

condemning.—Pass.: κρί-

νομαι, p. κέρψομαι, 1. aor.

ἐκρίθην, 1. fut. κριθήσομαι [akin

to Sans. root *kr̥i*, "to pour

out"].

κρυπ-τός, τή, τόν, adj. [for

κρυβ-τός; fr. κρυβ, root of

κρύπτω, "to hide"] ("Hid-

den"; hence) *Secret*.—As

Subst.: κρυπτά, ὧν, n. plur.

Secret things, secrets;—for ἐν

κρυπτῷ, see ἐν, no. 8.

κτί-ω, (f. κτίσω), 1. aor.

ἐκτίσα, v. a. ("To build" in

order to dwell; hence) *Of the*

universe, etc.: *To create* [akin to Sans. root *KSHI*, "to dwell"].

κτί-σις, σεις, f. [for κτίδ-σις; fr. κτίζω (= κτίδ-σω), "to create"] ("A creating"; hence) 1. *A creation*.—2. *A created thing or being; a creature*.

κύκ-λος, λου, m. ("That which is bent"; hence) *A ring, circle, round*.—Adverbial Dat.: κύκλω, (In a circle; i.e.) *Roundabout* [akin to Sans. root *KUCH*, "to bend"].

κύκλω; see κύκλοι.

κύρι-εύω, f. κυριεύσω, 1. aor. ἐκυρίεσσα, v. n. [κύρι-ος, "a lord"] ("To be a κύριος"; hence) With Gen.: *To be lord or master of; to rule, or have dominion, over*.

κύρι-ος, ου, m. [κύρι-ος, "possessing supreme power"] ("One possessing supreme power"; hence) 1. *Of men: A lord, master, etc.*—2. With or without article: *THE LORD*; i.e. Christ.

κωλύω, (f. κωλύσω, p. κεκώλυκα), 1. aor. ἐκώλυσα, v. a. *To hinder, prevent*.—Pass.: κωλύομαι, (p. κεκώλυμαι), 1. aor. ἐκωλύθην, (1. fut. κωλυθήσομαι).

κώμος, ου, m. *A revel, carousal, merry-making, etc.*

λάλ-έω -ω, f. λαλήσω, p. λελάηκα, 1. aor. ἐλάλησα,

v. n. and a. *To speak, say* [perhaps akin to Sans. root *LAD*, "to use the tongue"].

λαμβάνω, f. λήψομαι, p. εἴληφα, 2. aor. ἔλαβον, v. a.: 1. *To take*.—2. *To receive; to obtain* [strengthened fr. root λαβ, akin to Sans. root *LABH*, "to obtain"].

λαός, οῦ, m.: 1. *A people*;—Plur.: *Peoples, nations*.—2. *The Jewish people or nation*.

λάρυγξ, υγγοs, m. *The throat, swallow, gullet*.

λατρε-ία (trisyllable), ίας, f. [for λατρευ-ία; fr. λατρεύ-ω, "to work for hire"] ("A working for hire"; hence) 1. *Service*.—2. With art.: *The Levitical service or ceremonial worship*; ix. 4.

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρης"; hence) With Dat.: 1. *To serve*.—2. *To serve religiously; to worship*.

λάχ-ανον, ανου (mostly plur., always so in Gr. Test.), n. [λαχ-αίνω, "to dig"] ("The dug thing or things"; i.e. the thing or things cultivated by digging, as opposed to things growing wild; hence) *Garden-plants, vegetables, herbs*.

λέγω, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and a.: 1, Neut.: a. *To speak, open*

one's mouth in speech.—b. Of writings, etc.: *To say, declare*.—2. Act.: a. *To say*;—mostly with clause as Object.—b. *To speak, tell*.—c. *To call by name; to call for or upon*.

λείμ-μα, μάτος, n. [for λείπ-μα; fr. λείπ-ω, "to leave"] ("That which is left or remains"; hence) *A remnant*.

λειτουργ-έω-ω, (f. λειτουργήσω), 1. aor. ἐλειτούργησα, v. n. [λειτουργ-ός, "a public servant"] ("To be a λειτουργ-ός"; hence) With Dat.: *To serve, minister to*.

λειτουργ-ός, οὔ, m. [for λειτο-εργ-ός; fr. λείτος, (uncontr. gen.) λείτω-ος (= δημόσιος), "public"; ἐργ, root of (obsol. ἐργ-ω, also of) ἐργ-άζομαι, "to work"] ("One who works for the public; a public servant"; hence) *A servant, minister of God or of Christ*; xii. 6; xv. 16.

λίθος, ov, m. *A stone*.

λίμῶς, οὔ, m. *Famine*.

λογ-ίζομαι, 1. aor. ἐλογίσαμην, v. mid. [λόγ-ος, in force of "a reason"; and (in pass. below), of "an account"] 1. Mid.: a. *To calculate, imagine, think, suppose*.—b. *To infer, gather, conclude*.—c. *To impute, assign, reckon*.—d. *To esteem, regard*.—2.

Pass.: λογ-ίζομαι, (p. λελογίσμαι), 1. aor. ἐλογίσθην, 1. f. λογισθήσομαι: a. *To be reckoned, esteemed, or numbered*.—b. *To be imputed, assigned, or reckoned*.

λογ-ικός, ική, ἰκόν, adj. [λόγ-ος, in force of "reason"] ("Pertaining to λόγος"; hence) *Reasonable, rational*.

λόγ-ιον, ἰον, n. [λόγ-ος, in force of "an oracular response"] ("A thing pertaining to λόγος"; hence) *An oracle*:—τὰ λόγια τοῦ Θεοῦ, *the oracles of God*; i.e. the O. T. Scriptures.

λογισ-μός, μου, m. [for λογιδμός; fr. λογίζομαι (= λογιδ-σομαι), "to calculate"] ("A calculating"; hence) *Mentally: A reasoning, thought, etc.*

λόγ-ος, ου, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A word*.—2.: a. Sing.: *Speech, discourse, word*:—λόγῳ καὶ ἔργῳ, *in word and deed*, xv. 18.—b. Plur.: *Words, conversation, etc.*—3. *Word, declaration, statement, etc.*; ix. 9.—4. *An account of one's actions, etc.*; xiv. 12.—5. *Command, order, precept*, as something declared by speaking; xiii. 9.

λ(ο)π-ός, ή, όν, adj. [strengthened fr. λιπ, root of λείπω, "to leave"] 1 *Left*,

remaining, out of a number.—As Subst.: λοιποί, ὧν, m. plur. With art.: *Those who are, etc., left; the rest.*—2. *The rest of that denoted by the subst. to which it is in attribution; the remaining, the other.*

Λούκιος, ου, m. [Gr. form of Lat. Lūcius, "One pertaining to the light"] *Lucius*; a man's name; xvi. 21.

λύπ-έω -ῶ, (f. λύπησω), p. λελύπηκα, 1. aor. ἐλύπησα, v. a. [λύπ-η, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass.: λύπεσμαι -οῦμαι, p. λελύπημαι, 1. aor. ἐλύπηθην, 1. f. λύπηθήσομαι, *To be grieved.*

λύπ-η, ης, f. *Grief, sorrow, pain of mind.*

μακάριος, α, ου, also ος, ου, adj. *Blessed, happy.*

μακάρισ-μός, μου, m. [for μακάριδ-μός; fr. μακαρίζω (= μακαριδ-σω), "to bless"] 1. *A blessing.*—2. *Blessedness, happiness, etc.*

Μακεδον-ία, ιας, f. [Μακεδόνες, "The Macedonians"] *The country of the Macedonians, Macedonia*, a country to the N. of Greece, of which Philip and his son Alexander the Great were kings. Under the Romans Macedonia was the name of that province which comprised Macedonia proper,

Illyricum, Epīrus, and Thessaly; see Ἀχαΐα.

μακροθύμ-ια, ιας, f. [μακροθύμ-ος, "long-suffering, forbearing"] ("The quality of the μακροθύμος"; hence) *Long-suffering, forbearance.*

μᾶλ-λον, comp. adv. [fr. Pos. μᾶλ-α, "very, exceedingly"] *More, in a higher degree* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root MAH, originally MAGH, "to be great"].

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. root μαθ, akin to Sans. root MATH, "to churn"; hence, "to agitate" in the mind].

μαρτυρ-έω -ῶ, f. μαρτυρήσω, p. μεμαρτύρηκα, 1. aor. ἐμαρτύρησα, v. n. and a. [μάρτυς, μάρτυρ-ος, "a witness"] 1. Neut.: With Dat. of person: *To bear witness, or testimony, to.*—2. Act.: With Acc. of thing: *To bear witness to, to testify to.*—Pass.: μαρτυρ-έομαι -οῦμαι, p. μεμαρτύρημαι, 1. aor. ἐμαρτύρήθην, (1. fut. μαρτυρηθήσομαι).

μάρ-τυς, τυρός, m. ("One who remembers"; hence) *A witness*, as one who relates what he remembers [akin to Sans. root SMRI, "to remember"].

μᾶται-όμαι -οῦμαι, (p. μεματαίωμαι), 1. aor. ἐμᾶται-ώθην, v. pass. [μᾶται-ος, "vain"] *To be made, or become, vain or foolish.*—N.B. The active form appears not to be found.

μᾶταιό-της, τητος, f. [μᾶταιος, (uncontr. gen.) μᾶταίο-ος, "vain"] ("The nature, or quality, of the μᾶταιος"; hence) *Vanity, folly.*

μάχ-αιρα, αἶρας, f. *A sabre or sword* [like μάχ-ομαι, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μέγ-ας, ἄλη, a, adj.: 1. *Great* in degree, etc.—2. In age: Comp.: *Older, elder*; ix. 12. ~~ἡ~~ Comp.: μέζων; (Sup.: μέγιστος) [akin to Sans. root *MAH*, originally *MAGH*, "to be great"].

μέθ-η, ης, f. ("Strong drink"; hence) *Drunkenness*; —at xiii. 13 in plur. [akin to Sans. *madh-u*, "sweet"; and as subst., "honey"; "intoxicating drink"; "wine"; cf. Engl. *mead, meth-eglin*].

μέζων, or, comp. adj.; see μέγας.

μέλλω, f. μελλήσω, (1. aor. ἐμέλλησα), v. n.: 1. *To be about to be or happen; to be on the point of being or taking place.*—2. With Inf.: *To be*

about to do, etc., or on the point of doing, etc.; sometimes to be rendered by the English sign "will."

μέλλων, οὔσα, or, P. pres. of μέλλω.—As Subst.: μέλλοντα, ων, n. plur. *Things about to be, things to come, future things*; viii. 38.

μέλος, εὐς οὐς (mostly plur.), n. *A limb, member.*

μέμφομαι, (f. μέμψομαι, 1. aor. ἐμεμψάμην), v. mid. *To blame, find fault.*

μέν, conj. *Indeed, on the one hand*:—μέν . . . δέ, *on the one hand . . . on the other hand*:—μέν οὖν γε, or as one word *μενοῦνγε, yea rather.*

μενοῦνγε; see μέν.

μένω, f. μενῶ, (p. μεμένηκα), 1. aor. ἔμεινα, v. n. *To remain, continue.*

(μερ-ίζω, f. μερίῳ), 1. aor. ἐμέρισα, v. a. [μέρ-ος, "a part"] ("To part"; hence) *To part out, divide, assign, apportion, give.*

μέρ-ος, εὐς οὐς, n. [obsol. μείρω, "to portion out," through root *μερ*] ("That which is portioned out"; hence) *A part, share, etc.*—Adverbial expression: ἐπὶ μέρος, *In part, partly.*

μεστός, ή, όν, adj. With Gen.: *Full of, filled with.*

μετά (before a soft vowel μετ', before an aspirated vowel μεθ'), prep. gov. gen. (and

acc.) With Gen.: 1. *With, together with.*—2. *In the midst of, amid.*—3. *Among, amongst.*—N.B. The acc. after *μετά* is not found in this Epistle.

(*μετ-αλλάσσω*, f. *μετ-αλλάξω*), 1. aor. *με-ήλλαξα*, v. a. [*μετ-α*, denoting "change"; *αλλάσσω*, "to change"] *To change.*

μετᾶ-δίδωμι, (f. *μετᾶ-δώσω*), 2. aor. *μετ-έδων*, v. a. [*μετᾶ*, denoting "participation or community"; *δίδωμι*, "to give"] 1. With Acc. of thing and Dat. of person: *To give a part of, or to impart, to one.*—2. Alone: *To impart, give, bestow*, etc.; xii. 8.

μετᾶ-μορφῶ -*μορφῶ*, v. a. [*μετᾶ*, denoting "change"; *μορφῶ*, "to form"] *To transform*;—at xii. 2 in figurative force.—Pass.: *μετᾶ-μορφόομαι* -*μορφόομαι*, 1. aor. *μετ-εμορφώθην*.

μετάνο-ια (quadrasyll.), *ias*, f. [*μετανο-έω*, "to repent"] *A repenting, repentance.*

μεταξύ, adv. Of time: *Meanwhile, meantime.*

μέ-τρον, *τρον*, n. *A measure* [akin to Sans. root *मλ*, "to measure"].

μέχρι, adv. With Gen.: 1. Of person: *Up to the time of, up to, until.*—2. Of place: *Up to, as far as.*

μή, adv. and conj.: 1. Adv.:

Romans.

a. *Not*, as conveying a negative impression; also, in independent clauses, containing a command, entreaty, warning, or expressing a wish or fear.—b. In combinations: (a) *εἰ μή*, *If not*; i. e. *except.*—(b) *εἰ δὲ μή*, *But if not.*—(c) *οὐ μή*, *Not by any means, by no means.*—c. In prohibitions: (a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and *μή* is not rendered into English.—2. Conj.: a. *That not.*—b. *Lest.*

μη-δέ, conj. [*μή*, "not"; *δέ*, "and"] *And not, nor, neither*:—*μή . . . μηδέ*, *not . . . nor, not . . . neither.*

μηδ-εις, *μηδε-μία*, *μηδ-έν*, num. adj. [*μηδ-έ*, "not even"; *εις*, "one"] *Not even one, not one, none.*—As Subst.: a. *μηδαίς*, *ενός*, m. *No one, nobody*:—after a preceding negative, *any person, anybody.*—b. *μηδέν*, *ενός*, n. *No thing.*

μη-κ-έτι, adv. [*μή*, "not"; *έτι*, "any more"] *Not any more, no more, no longer.*

μή-πω, adv. [*μή*, "not"; *πω*, "yet"] *Not yet, not as yet.*

μή-πως, conj. [*μή*, "lest"; *πως*, "in any way"] *Lest in any way, lest perchance, etc.*

H

μήτηρ, *τέρος τρός*, f. *Δ* **mother** [akin to Sans. *mātri*, fr. root *ml*, in meaning of "to produce"; and so, "a producer"; cf. Lat. *mā-ter*].

μήτηρ-α, as, f. [*μήτηρ*, *μητρ-ός*, "a mother"] ("A thing belonging to a *μήτηρ*"; hence) *Δ* **womb**.

μῖσ-έω -ῶ, f. *μίσῃσω*, p. *μεμίσηκα*, 1. aor. *ἐμίσησα*, v. a. [*μῖσ-ος*, "hatred"] ("To have *μῖσος* of or towards"; hence) *To hate*.

μισθός, *οὔ*, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense*.

μν-εία, *είας*, f. [*μν-έομαι*, in force of "to remember"] 1. *Δ* **remembering, remembrance**. —2. *Mention*.

μοιχ-ἄλις, *ἄλιδος*, f. [*μοιχ-ός*, "an adulterer"] *Δ* **adulteress**.

μοιχ-εύω, f. *μοιχεύσω*, 1. aor. *ἐμοίχευσα*, v. n. [*μοιχ-ός*, "an adulterer"] *To commit adultery*.

μόλις, adv. (for *μόγισ*, "with toil and pain"; hence) *Scarcely*.

μόνον, adv. [adverbial neut. of *μόνος*, "only"] *Only*.

μόνος, *η, ον*, adj. *Only, alone*.

μόρφω-σις, *σεως*, f. [for *μόρφω-σις*; fr. *μορφό-ω*, "to form, shape"] ("A forming or shaping"; hence) *Form, semblance*.

μυστήρ-ιον, *ίου*, n. [obscl. *μυστήρ* = *μύστης*, "one initiated"] ("That which belongs to a *μυστήρ*"; hence) *Δ* **secret doctrine; a secret, mystery**.

(*μωρ-αίνω*, f. *μωρᾶνῶ*), 1. aor. *ἐμωρᾶνα*, v. a. [*μωρ-ός*, foolish"] 1. *To make foolish*. —2. Pass.: (*μωρ-αίνομαι*, p. *μεμώρομαι* and *μεμώρημαι*), 1. aor. *ἐμωράνθην*, (1. fut. *μωρανθήσομαι*), *To be made, or become, foolish*.

Μωσῆς, *ἔως*, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses; the great law-giver of the Jews*.

ναί, a particle used in strong affirmations. *Yes, even so, verily*.

Νάρκισσος, *ου*, m. *Narcissus*; a man's name; xiv. 11:—*ἐκ τῶν Ναρκίσσου, of the household of Narcissus; see 1. δ, no. 5.*

1. **νεκ-ρός**, *ροῦ*, m. Sing.: *One dead, a dead person*;—Plur.: *The dead*, whether actually or spiritually.—Hence, **νεκρ-ός**, *δ, ὁν*, adj. *Dead* [akin to Sans. root *नाट्*, "to perish"; in part. perf. pass. "dead"].

2. **νεκρός**, *δ, ὁν*; see 1. *νεκρός*.

(*νεκρ-έω -ῶ*), 1. aor. *ἐνέκρ-*

ωσα, v. a. [νεκρ-ός, "dead"]
1. *To make dead*.—2. Pass.: (νεκρ-όμαι -οῦμαι, p. νεκρ-ώμαι, 1. aor. ἐνεκρώθην), *To be made or become dead; to be deadened or lifeless*;—at iv. 19 in figurative force.

νέκρω-σις, σεις, f. [for νέκρο-σις; fr. νεκρό-ω, in pass. "to become dead"] ("A becoming dead"; hence) *A state of death, deadness*;—at iv. 19 in figurative force.

νή-π-λος, ια, ιον (also, νή-π-λος, ιον), adj. [contr. fr. νη-έπ-λος; fr. νη, inseparable prefix, "not"; ξπ-ος, "a word"] ("Not having, or uttering, a word; not speaking"; hence) *Of, or pertaining to, an infant or babe; infant*.—Hence, νήπιος, ου, m. *An infant, a babe*;—at ii. 20 in figurative force.

Νηρείς, έως, m. ("Swimmer") *Nereus*; a man's name; xvi. 15.

νικ-άω -ω, f. νικήσω, p. νενίκηκα, 1. aor. ἐνίκησα, v. a. [νικ-η, "victory"] 1. *To gain the victory over; to vanquish, overcome, conquer*, whether actually or figuratively.—2. In a judicial sense: *To overcome; to gain, or win, one's cause*;—at iii. 4 in figurative sense.—Pass.: νικ-άομαι -οῦμαι, p. (νενίκημαι, 1. aor. ἐνικήθην).

νικέ, contr. pres. imperat. pass. of νικᾶω; xii. 21.

νο-έω -ω, (f. νοήσω, p. νενόηκα), 1. aor. ἐνόησα, v. n. [νόος, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand*.—Pass.: νο-έομαι -οῦμαι, (p. νενόημαι, 1. aor. ἐνοήθην, 1. fut. νοηθήσομαι).

νομο-θε-σία, σίας, f. [νόμος, (uncontr. gen.) νόμο-ος, "law"; θε, a root of τίθημι, "to lay down, or give," a law] *A giving of the Law of Moses*.

νόμ-ος, ου, m. [for νέμ-ος; fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence) 1. *A law*.—2. The Mosaic Law.—3. The law of nature, a rule of life.

νοο-θε-τέω -τέω, v. a. [contr. for νοο-θε-τέω; fr. νόος, (uncontr. gen.) νόο-ος, "mind"; θε, a root of τίθημι, "to put"] ("To put in mind"; hence) *To warn, advise, admonish*.

νοῦς, Gen. νόος, Dat. νοῖ, Acc. νοῦν (for classical νόος νοῦς, Gen. νόου νοῦ, etc.), m. *Mind, understanding*.

νῦν, adv. Now:—ἄχρι τοῦ νῦν, until the present time [akin to Sans. *nu* or *nú*, "now"].

νῦν-ε, adv. [νῦν, "now"; ε, demonstrative suffix] *Now, at this moment, at this present time*.

νύξ, νυκτός, f. *Night*;—

at xiii. 12 in figurative force [akin to Sans. *niśa*, "night"; *naktam*, "by night"].

νῶτος, ου, m. *The back*, whether of men or animals.

ξένος, ου, m. (*A guest-friend*; hence) *A host*.

1. *ὁ, ἡ, τό*, definite article:

1. With Subst.: a. To point out (a) Some particular person or thing: *The*:—*ἡ ἀπαρχή*, *the first-fruits*, xi. 16.—(b) What belongs to one:—in this force its subst. is often folld. by a possessive Gen.: *ὑπὲρ τῶν ἀδελφῶν μου*, *τῶν συγγενῶν μου*, *for* (= *in behalf of*) *my brethren*, *my kinsmen*, etc., ix. 3.—(c) The collected members of a class:—*τῶν ἀνθρώπων*, *of men* in general, *of mankind*, ii. 16.—(d) Some distinction in the nature, etc., of that described by the word to which it is prefixed:—*Θεός*, *God*, i. e. the Supreme Being, the Deity:—*ὁ Θεός*, *God*, i. e. the one or true God.—b. With Personal names of individuals the article points out the person (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may notably be seen in St. Matthew's genealogy of our Lord.—(b) As one famous or well-known:—*τῇ Σάρῃ*,

ix. 9; *τὸν Ἰακώβ*, *τὸν Ἡσαΐ*, ix. 13.—c. With a singular subst. denoting a person of a particular calling or condition the article represents such person as the type of a class:—*ὁ κεράμεύς*, *the potter*, i. e. any potter, potters in general, ix. 21.—2. The article is joined to plural adjectives used as substantives to denote the whole of a class:—*οἱ πτωχοί*, *the poor*, i. e. poor persons as a class; so, *οἱ ταπεινοί*, *the lowly* as a class, xii. 26.—3.: a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:—*τὸ θέλειν*, vii. 18; *τοῦ ἐλθεῖν*, xv. 23; *ἐν τῷ πιστεῦναι*, xv. 13; *εἰς τὸ ὑπακούειν*, vi. 12.—b. The neut. art. sing. prefixed to a clause (or word) imparts to it a substantival character:—*τὸ γὰρ τί προσευξόμεθα*, viii. 26; *ἐν τῷ ἀγαπήσεις τὸν πλησίον*, xiii. 9.—4. The neut. art. gen. sing. is joined to an inf. mood to express "the aim," otherwise termed "the final cause":—*τοῦ ἀτιμᾶσθαι*, *to dishonour*, i. 24.—5. The masc. or fem. art. with Gen. of the name of a person denotes (not only the son, daughter, wife, etc.), but also the followers, dependents, family circle of such a person:—*ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου*, *salute those*

who are of the household of *Aristobulus*, xvi. 10; cf., also, several examples in follg. verses.—6. With participles = Lat. *is, etc., qui, he, etc., who*.—7. The article may be separated from its noun by words representing a compound adjectival notion, such as a preposition and its case:—*ἡ ἐκ φύσεως ἀκροβυστία* = *natural uncircumcision*, ii. 27; cf. *ἡ παρ' ἐμοῦ διαθήκη* = *my covenant*, xi. 27.—8. The art. is sometimes separated from its subst. by the particles *καί, γάρ, γέ, δέ, δὲ, καί, μέν, τέ, τοίνυν*, and (rarely) *αἰ*.—9. With Adverbs the art. forms, a. An adjectival expression:—*δὲ νῦν καιρός*, *the present time*, iii. 26:—*δὲ ἔσω ἄνθρωπος*, *the inner man*, vii. 22.—b. A complex noun:—*δὲ πλησίον*, *its neighbour*, xiii. 10;—*σο*, at xiii. 9, with a follg. possessive Gen., *δὲ πλησίον σου*.—10. The art. is joined to a Nom. used as a Voc.: *κράζομεν Ἀββᾶ, δὲ Πατήρ*, viii. 15.—11. Repeated with an attributive adj. or part. after a subst. to which it has also been prefixed, for the sake of emphasis; cf. xii. 3, 6; xiv. 20, etc. [akin to Sans. *sa*, "one"].

2. *ὁ, ἡ, τό*, demonstr. pron. *He, she, it, they*, etc. [akin to Sans. *ta*, "he, she," etc.].

ὁδ-ηγ-ός, *οὔ*, m. [*ὁδ-ός*,

"a way"; *ἡγ-έομαι*, "to lead"] ("A way-leader"; i. e. "a guide"; hence) *A teacher, instructor*.

ὁδ-ός, *οὔ*, f. ("That which approaches or forms an approach"; hence) *A way*, whether actual or figurative [akin to Sans. root *śad*, in force of "to approach"].

ὁδ-ύνη, *ης*, f. *Pain* of mind; *grief, distress, sorrow*.

οἰκ-έτης, *έτου*, m. [*οἰκ-έω*, "to dwell"] ("A dweller in one's house"; hence) *A house-servant, a servant*.

οἰκ-έω -ω, (f. *οἰκήσω*, p. *ῥήκα*), v. n. and a. [*οἰκ-ος*, "a house, dwelling"] ("To have a house or dwelling"; hence) 1. Neut.: *To dwell*.—2. Act.: *To dwell in, inhabit*.—Pass.: *οἰκ-έομαι -οῦμαι*, (p. *ῥήκαμαι*, 1. aor. *ῥήκηθην*).

οἰκο-δομ-έω -ω, f. *οἰκοδομήσω*, 1. aor. *οἰκοδόμησα*, v. n. [for *οἰκο-δεμ-έω*; fr. *οἰκος*, (uncontr. gen.) *οἰκο-ος*, "a house"; *δέμ-ω*, "to build"] ("To build a house"; hence) *To build, erect a building*.

οἰκοδομ-ή, *ης*, f. [*οἰκοδομέω*, "to build"] ("The act of building; a building-up"; hence) Spiritually: *Edification*.

οἰκ-ο-νόμ-ος, *ου*, m. [for *οἰκ-ο-νέμ-ος*; fr. *οἰκος*, (uncontr. gen.) *οἰκο-ος*, "a house; a household"; *νέμ-ω*, "to

distribute"] ("House-distributor, or household-distributor"; hence, "a manager of a household, a steward of a house"; hence) *A treasurer, or chamberlain, of a city.* At xvi. 23 the term is equivalent to the Roman *procurator*, a name given under the Emperors to such as had charge of the imperial revenues in a place.

οἶκ-ος, ον, m. ("That in which one sits down"; hence) *A house* [akin to Sans. *veg-a*, "a house"; fr. root *vic*, "to sit down"; cf. Lat. *vic-us*].

οἰκουμένη, ης; see οἰκούμενος.

οἰκούμενος, η, ον, P. pres. pass. of οἰκέω.—As Subst.: **οἰκουμένη, ης, f.** With art.: ("The inhabited land"; hence) *The world, earth.*

οἰκτεῖρ-έω -ῶ, f. οἰκτερήσω, (1. aor. φκτελήσῃ), v. a. To pity or compassionate; to have pity, compassion, or mercy on.

οἰκτιρ-μός, μου, m. [οἰκτιρῶ (found in the Anthologia, in 2. pers. plur. ind. pres.) = *οἰκτερῶ*, "to pity"] ("A pitying"; hence) *Pity, compassion, mercy.*

οἶνος, ου, m. Wine.

οἶος, α, ον, adj.: 1. *Such as; of such a sort, or kind, as.*—2. Phrase: **οὐχ οἶον, Not possible, impossible.**—N.B. The passage at ix. 6 is vari-

ously regarded. Some hold that **οὐχ οἶον** is there equivalent to the more usual form **οὐχ οἶον τε**, and that **ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ** is put for the customary construction with the Inf., viz. **ἐκπεπτωκέναι τὸν λόγον, etc.** Others hold that **οὐχ οἶον** is an adverbial expression, meaning "not at all, by no means."

δκν-ηρός, ηρά, ηρόν, adj. [δκν-ος, "sluggishness"] ("Pertaining to **δκνος**"; hence) *Sluggish, slothful, indolent.*

ὅλ-ος, η, ον, adj.: 1. *Whole, entire, complete.*—2. *The whole of* that denoted by the subst. to which it is in attribution [akin to Sans. *sam-a*, "all, whole, entire"]:

Ὀλυμπάς, ᾶ, m. Olympas; a man's name; xvi. 15.

ὁμοθυμ-ᾶδόν, adv. [ὁμόθυμος, "of one mind, unanimous"] ("After the manner of the **ὁμόθυμος**"; hence) *With one mind, with one accord, unanimously.*

ὁμοι-ῶω -ῶ, f. ὁμοιώσω, 1. aor. ὁμοίωσα, v. a. [ὅμοιος, "like"] ("To make **ὅμοιος**"; hence) With Dat.: *To make like to.*—Pass.: (**ὁμοι-ῶμαι -οῦμαι**), 1. aor. ὁμοιώθην, 1. fut. ὁμοιωθήσομαι.

ὁμοιω-μα, μάτος, n. [for **ὁμοίο-μα**; fr. **ὁμοιό-ω**, "to make like"] ("That which is

made like"; hence) *A likeness, image, etc.*

ὅμοι-ως, adv. [ἴμοι-ος, "like"] ("After the manner of the ὅμοιος"; hence) *In like manner.*

ὁμολογ-έω-ω; f. ὁμολογήσω, (p. ὁμολόγηκα), 1. aor. ὁμολόγησα, v. a. [ὁμολόγ-ος, "assenting"] ("To be ὁμολόγος to"; hence) 1. *To confess, acknowledge.*—2. Pass.: ὁμολογ-έομαι-οῦμαι, (p. ὁμολόγημαι, 1. aor. ὁμολογήθην, 1. fut. ὁμολογήθῃσμαι), *To be confessed, etc.*—Impers. pres.: ὁμολογείται, *It is confessed, i. e. confession is made*; x. 10.

ὀνειδ-ίζω, (f. ὀνειδίσω and ὀνειδίω, p. ὀνειδیکا), 1. aor. ὀνειδίσα, v. a. [ὀνειδ-ος, "a reproach"] *To reproach, upbraid.*

ὀνειδισ-μός, μου, m. [for ὀνειδιδ-μός; fr. ὀνειδίζω (= ὀνειδιδ-σω), "to reproach"] *A reproaching, reproach.*

ὀνο-μα, μάτος, n. [for ὀνομα; fr. root γνο, short form of γνω (see γι-γνώ-σκω in γι-νό-σκω), with ὀ as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves for knowing an object by"; hence) *A name* by which a person or thing is known or distinguished.

ὀνομάζω, (f. ὀνομάσω, p. ὀνόμακα), 1. aor. ὀνόμασα, v. a. [for ὀνομάτ-σω; fr. ὀνομα,

ὀνόματ-ος, "a name"] *To name.*—Pass.: ὀνομαζομαι, p. ὀνόμασμαι, 1. aor. ὀνομάσθην, 1. fut. ὀνομασθήσομαι.

ὀξ-ύς, εἶα, ὅ, adj. ("Sharp"; hence) Of motion: *Swift, quick*;—at iii. 15 foll'd. by Inf. [akin to Sans. root *ṣo*, "to sharpen"; cf. Lat. *ac-er*].

ὄπλον, ον (mostly plur.), n.: 1. *An implement, instrument.*—2. *A weapon*;—Plur.: *Weapons, arms, armour.*

ὅπου, adv. Of place: *Where* [either akin to obsol. *ὀπός* = obsol. *πός*, akin to Sans. *kā*, "who"? or lengthened fr. *πού*, "where"].

ὅπως, adv. [either fr. obsol. *ὀπός* (see *ὀπου*); or lengthened fr. *πῶς*, "in what way," etc.] 1. *In what way or manner*; *how*.—2. *That, in order that.*

ὄραω -ω, f. ὄψομαι, p. (ἐδράκα and ἐώρακα, v. n. *To see, behold.*—N.B. In the Ep. to Romans the verb is not used in an Act. force.

ὄργ-ή, ἥς, f. [ὄργ-άω, in force of "to be eager"] ("Eagerness"; hence, "character or disposition resulting from natural impulse"; hence) *Wrath, anger.*

ὄρεξις, εως, f. [for ὄρεγ-σις; fr. ὄρέγ-ω, in force of "to desire"] *A desire* for a thing; *a yearning, or longing, after a thing.*

ὄρ-ιζω, (f. *ὀρίσω*, Attic *ὀρίω*, p. *ὀρίκα*), 1. aor. *ὀρίσα*, v. a. [*ὄρ-ος*, "a boundary"] ("To form a boundary to, to bound"; hence, "to mark out by boundaries"; hence) *To mark out determinately*;—at i. 4 in figurative force.—Pass.: (*ὄρ-ιζομαι*), p. *ὀρισμαι*, 1. aor. *ὀρίσθην*, (1. fut. *ὀρίσθησομαι*).

ὅς, ἥ, ὅ, pron.: 1. Relative: *Who, which*:—*οὗ* (supply *τόπου*), adverbial gen. of place, *where*; iv. 15, etc.:—*ἄχρις οὗ* (supply *χρόνου*), *up to what time or the time that, until*, xi. 25.—Particular constructions: a. By attraction the relative is put in the case of the antecedent instead of that required by grammatical construction:—*ὃν οὐ κἀτειργάσ-ατο*, for *ἐκείνων*, *ἃ οὐ κἀτειργάσ-ατο*.—b. The demonstrative pron. is frequently omitted before the relative:—*ὃ οὐ βλέπομεν* for *ἐκείνο*, *ὃ οὐ βλέπομεν*, viii. 25; *μακάριοι*, *ὧν* for *μακάριοι ἐκείνοι*, *ὧν*, iv. 7.—c. By attraction the subst. of the demonstrative clause is put in the relative clause and in the case of the relative pron.:—*ἥρπουσάτε . . . εἰς ὃν παρεδόθητε τύπον διδασχῆς* for *ἥρπουσάτε τῷ τύπῳ διδασχῆς*, *εἰς ὃν παρεδόθητε*, vi. 17;—at iv. 17 the words *κατέναντι οὗ ἐπίστευσε Θεοῦ* would thus stand for *κατέναντι Θεοῦ, ᾧ*

ἐπίστευσε (see above, no. 1, a): by some they are explained as representing *κατέναντι Θεοῦ, κατέναντι οὗ ἐπίστευσε*, there being an ellipse of (a second) *κατέναντι*.—*δ*. The relative sometimes takes the gender of the persons, etc., denoted by the antecedent, and not its grammatical gender:—*τὰ σκεύη ἐλέους . . . οὓς*, where "men" are spoken of as *σκεύη*.—*ε*. For relative preceded by *ἐν* see *ἐν*.—2. Demonstrative: *He, she, it* (= *αὐτός*):—*ὅς μὲν . . . ὅς δέ, οὗτος . . . ἄλλος*, xiv. 2; so, also, *ὅς μὲν . . . ὃ δέ*, xiv. 2.

ὅσῃ = *ὅς γέ*.

ὅσος, ἡ, ὅν, adj.: 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*.—As Subst.: a. *ὅσοι, ὧν*, m. plur. *As many as*.—b. *ὅσα, ὧν*, n. plur. *As many things as, how many things*.—3. Of quantity or degree: *As much as*.—Adverbial expression: *ἐφ' ὅσον, As much as, as far as*.

ὅς-τις, ἥ-τις, ὅ-τι, pron. [*ὅς*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever* person or thing.—2. Relative: Referring to a definite person, etc.: *Who*.

ὅτ-αν, adv. [*ὅτ-ε*, "when"; *ἐν*, indefinite particle] With

Subj., always in classical authors and mostly in Gr. Test.: *At whatever time, whenever, whensoever.*

ὅτε, adv. *When.*

1. ὅτε, neut. nom. and acc. of ὅστις.

2. ὅτε, adv. and conj.: 1. Adv.: a. *That.*—b. Often used, esp. in Gr. Test., after a verb, etc., denoting "speaking," etc., before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered; cf. ix. 12, 17.—2. Conj.: a. *Because.*—b. *Seeing that, inasmuch as, for that.*

1. οὐ, masc. and neut. gen. sing. of ὅς.

2. οὐ, as adv. *Where*; see ὅς.

3. οὐ (before a consonant, οὐκ before a soft vowel, before an aspirated vowel οὐχ), adv.: 1. *Not*:—οὐ μή (with Subj.), *not by any means, by no means.*—2. Imparting to a word the very reverse of the meaning which such word has by itself:—δύναμαι, *to be able*; οὐ δύναμαι, *to be unable*; θέλω, *to be willing*; οὐ θέλω, *to be unwilling.*

οὐ-δέ, conj. and adv. [οὐ, "not"; δέ, "and"] 1. Conj.: *And not, nor*:—οὐδέ . . . οὐδέ, *neither . . . nor*; οὐ . . . οὐδέ, *not . . . nor.*—2. Adv.: *Not even.*

οὐδ-είς, οὐδε-μία, οὐδ-έν, adj. [οὐδ-έ, "not even"; εἷς, "one"] *Not even one, not one*;—at xiv. 7 with Gen. of "thing distributed."—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody.*—b. οὐδέν, n. *Nothing*;—after a negative, *anything.*

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, "not"; έτι, "any longer"] *No longer, no more.*

οὖν, adv.: 1. *Then.*—2. *Therefore, consequently.*

οὐρανός, οὐ, m., sing. and plur. *Heaven, the heavens.*

Οὐρβάνος, οὐ, m. [Gr. form of Lat. Urbānus, i.e. "One belonging to the city"; or "One who is polished, courteous," etc.] *Urban, or Urbane*; a man's name; xvi. 9.

1. οὗς, masc. acc. plur. of ὄς.

2. οὗς, ὠτός, n. *An ear.*

οὐ-τε, conj. [οὐ, "not"; τε, "and"] *And not, nor*:—οὐτε . . . οὐτε, *neither . . . nor.*

οὗτος, αὕτη, τοῦτο, pron. dem. *This.*—As Subst.: a. Masc.: (a) οὗτος, *This man*;—at viii. 9 inserted after several intervening words in the case and gender of preceding. Subject of the verb for the sake of emphasis.—(b) Plur.: οὗτοι, *These men, these.*—b. Neut.: (a) τοῦτο, *This*

thing, this.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὕτος, "this"] *In this way or manner; thus, so*.

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

ὀφείλ-ετης, έτου, m. [ὀφείλω, "to owe"] ("He who owes"; hence) *A debtor*, whether actually or figuratively.

ὀφείλ-ής, ής, f. [id.] ("An owing"; hence) *One's due*.

ὀφείλ-ημα, ήματος, n. [id.] ("A thing owed"; hence) *A debt*, whether actual or figurative.

ὀφείλω, (f. ὀφειλήσω, p. ὠφείληκα), 1. aor. ὤφειλα, v. a.: 1. *To owe*.—2. With Inf.: (*I, etc.*) *ought to do, etc.*

ὀφ-θαλμός, θαλμοῦ, m. [prob. akin to root ὀπ, "to see"] ("The seeing thing"; hence) *An eye*, whether actually or figuratively.

ὀψομαι, fut. ind. of ὀράω.

ὀψών-ιον, ιου, n. [ὀψών-ης, "one who buys fish or provisions; a purveyor"] ("A thing pertaining to an ὀψώνης"; hence, "provisions"; hence) *For soldiers: Pay and provisions; wages* (as involving the means of buying food);—at vi. 23 in figurative sense.

παγ-ίς, ιδος, f. [παγ, a root of πήγ-νυμι, "to make fast"] ("That which makes fast"; hence) *A trap, snare*.

πάθ-ημα, ήματος, n. [πάσχω, a. "to suffer"; also, b. "to entertain (certain) feelings"; through root παθ] 1. *Suffering, affliction*.—2. ("An entertaining-certain-feelings"; hence) *Of the passions, etc.: Motion, impulse, etc.*

πάθ-ος, εος ους, n. [id., no. b.] *An emotion, passion, affection*, esp. of a bad nature.

παιδευ-τής, του, m. [παιδεύω, "to instruct"] *An instructor, teacher*.

πάλαι-ός, ά, όν, adj. [πάλαι, "long ago"] ("Of, or belonging to, παλαι"; hence) *Old*.

παλαιό-της, τητος, f. [παλαιός, (uncontr. gen.) παλαιός-ος, "old"] ("The quality of the παλαιός"; hence) *Oldness*.

πάλιν, adv.: 1. *Again, a second time*.—2. *Again, back again*.

πάντ-οτε, adv. [πᾶς, παντός, "all"] *Always, at all times*.

πάντ-ως, adv. [id.] ("After the manner of the πᾶς"; hence) *Altogether*:—οὐ πάντως, (not altogether; i. e.) *not at all, by no means*.

παρά, prep. gov. gen., dat., and acc.: 1. With Gen.: *From*.—2. With Dat.: a. *Near, beside*.—b. *With*:—παρ' έαυτοῖς,

with yourselves, i.e. in your own estimation or opinion, xi. 25.—c. Before, in the presence of, in the sight of.—3. With Acc.: a. By the side of, beside.—b. Contrary to, against.—c. In comparison, degree, etc.: Beyond, above, more than [akin to Sans. *parā*, "away"].

πᾶρᾱβᾱ-σις, σεις, f. [παρᾱβαίνω, "to transgress," through verbal root παρᾱβα (= πᾶρᾱ; βα, a root of βαίνω)] *A transgressing, transgression.*

πᾶρᾱβᾱ-της, του, m. [id.] *A transgressor.*

πᾶρᾱ-δίδωμι, f. παρᾱ-δώσω, p. παρᾱ-δέδωκα, 1. aor. παρᾱ-έδωκα, 2. aor. παρᾱ-έδων, v. a. [πᾶρᾱ, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. : a. *To hand down, transmit, deliver.*—b. Pass.: Of persons: *To be instructed, taught, etc.*—2. : a. *To give up, surrender* into the hands of another.—b. *To deliver up, betray.*—Pass.: **πᾶρᾱ-δίδομαι, p.** παρᾱ-δέδομαι, 1. aor. παρᾱ-έδοθην, 1. f. παρᾱδοθήσομαι.

πᾶρᾱ-ζηλ-ῶ, f. παρᾱ-ζηλώσω, 1. aor. πᾶρᾱ-εζήλωσα, v. a. [πᾶρᾱ, "to"; ζηλ-ος, "jealousy"; also, "emulation"] 1. *To provoke, or excite, to jealousy.*—2. *To provoke, or excite, to emulation.*

πᾶρᾱ-κᾱλέω, -καλῶ, f.

παρακᾱλῶ and later παρακᾱλέσω, 1. aor. παρᾱεκᾱλέσα, v. a. [πᾶρᾱ, "to"; καλέω, "to call"] ("To call to" one's self; hence) *To call upon, entreat, beseech, exhort.*

πᾶρᾱ-κείμει, v. mid. [πᾶρᾱ, "beside"; κείμει, "to lie down"] ("To lie down beside" one; hence) With Dat.: *To be present to one, etc.*

πᾶρᾱκλη-σις, σεις, f. [παρᾱκαλέω, "to console," through verbal root παρακλη (i. e. πᾶρᾱ, and κλη, a root of καλέω)] ("A consoling"; hence) *Consolation, comfort.*

πᾶρᾱκο-ή, ἡς, f. [πᾶρᾱκούω, in force of "to disobey," through verbal root παρακο (= πᾶρᾱ; κο, root of ἀκούω; see ἀκούω, at end)] *A disobeying, disobedience.*

πᾶρᾱπτῶ-μα, μᾱτος, n. [πᾶρᾱπίπτω, "to fall aside or away," through a verbal root παραπτω (= πᾶρᾱ; πτω, a root of πίπτω)] ("That which falls aside"; hence) 1. *A spiritual fall from God or His commandments, etc.*—2. *Transgression, offence.*

(πᾶρᾱ-εισέρχομαι p. πᾶρᾱ-εiselḡtha), 2. aor. πᾶρᾱ-εiselḡthon, v. mid. [πᾶρᾱ-δ, "beside"; εiselḡchoμαι, "to enter"] ("To enter beside"; hence) *To enter by stealth.*—N.B. The derivation of the word and its consequent force point to its

Subject νόμος at v. 20 as belonging to νόμος, no. 3. The Law of Moses was ushered in, on the contrary, with great solemnity, and with far more than human grandeur and display.

πάρε-σις, σεις, f. [for παρῖσις; fr. παρῖναι, "to remit" punishment, through verbal root παρῖ (= παρ-δ; ι, root of ἵημι)] *A remitting or remission of punishment, etc.; pardon, forgiveness.*

παριστάνω, late form of παρῖσταναι.

παρ-ίστημι, f. παρα-στήσω, p. παρ-έστηκα, pluperf. παρ-ειστήκειν, 1. aor. παρ-έστησα, 2. aor. παρ-έστην, v. a. and n. [παρ-δ, "beside"; ἵσταναι, "to cause to stand—to stand"] 1. Act.: In pres., imperf., 1. fut. and 1. aor.: ("To cause to stand beside"; hence) a. *To place, or set, beside.*—b. *To present, offer, yield, etc.*—2. Nent.: In perf., pluperf., and 2. aor.: Of persons: a. *To stand beside, by, or near.*—b. With Dat.: *To aid, assist, help*; xvi. 2.—3. Mid.: παρ-ίστάμαι, f. παραστήσομαι, *To stand beside, by, or near*;—at xiv. 10 folld. by Dat.

παρ-οργίζω, f. παρ-οργίσω, v. a. [παρ-δ, in "strengthening" force; ὀργίζω, "to anger"] *To anger, to provoke to anger.*

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) πᾶς, πᾶνός, m. *Every one, each man.*—(b) πᾶν, παντός, n. *Every thing.*—2. Plur.: *All.*—As Subst.: a. πάντες, οἱ, m. *All men or persons, all.*—b. πάντα, ὅν, n. *All things.*—3. In a restricted or qualified force: *All, in the meaning of a very large number of.*—As Subst.: πάντες, οἱ, m. plur. *All men*; i. e. *very many men.*—4. Position of πᾶς:—When the subst., preceded by the article, is to be strongly marked, πᾶς is placed either before the article or after the subst.:—πᾶσα ἡ κτίσις, *the WHOLE creation*, viii. 22:—τὰ μέλη πάντα, *ALL the members*, xii. 4. πα-τήρ, τέπος τρός, m. ("A protector"; also "a nourisher") 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people.—3. *Ancestor, progenitor* [akin to Sans. pitri, fr. root पṛ, "to protect, to nourish"; cf. Lat. pater].

Πατρόβας, α, m. *Patrobas*; a man's name; xvi. 14.

Παῦλος, ου, m. [Gr. form of Lat. Paulus, "Little"] *Paulus* or *Paul*; the name borne by the great apostle of the Gentiles after his conversion.

His former name was Σαῦλος or Σαούλ (the Gr. form of the Hebr. *Shā'ul*, "Asked for or Desired").

πειθω, *f. πείσω*, (p. *πέπεικα*), 1. aor. *ἔπεισα*, v. a.: 1. Act.: *To persuade*.—2. Mid.: *πειθ-ομαι* (*f. πείσομαι*), 2. p. (as pres.) *πέπειθα*: a. *To obey*.—b. In 2. perf.: *To trust, believe, be confident or persuaded*.—3. Pass.: *πείθομαι*, p. *πέπεισμαι*, 1. aor. *ἐπέσθην*, 1. fut. *πεισθήσομαι*: a. *To be persuaded*.—b. In perf.: *To believe, trust, be confident*.

πειν-άω -ω, *f. πεινάσω* (and *πεινήσω*, p. *πεπείνηκα*), 1. aor. *ἐπείνασα* (and *ἐπείνησα*), v. n. [*πειν-α*, "hunger"] ("To have *πειν-α*"; hence) *To feel hungry, to be hungry*.

πέμπω, *f. πέμψω*, (p. *πέπομφα*), 1. aor. *ἔπεμψα*, v. a. *To send*.

περ, enclitic particle, emphasizing the word to which it is subjoined.

τέρ-ας, ἄτος, n. [*τερ-αίνω*, "to bring to an end"] ("That which brings to an end"; hence) *The end or furthest part; an extreme limit or boundary*.

περί, prep. gov. gen. (dat. and acc.) With Gen.: ("A-round, about"; hence) *About, concerning, respecting*.—N.B. *Περί* does not occur with a dat. in Gr. Test.; neither is it

found with an acc. in the Ep. to the Romans.

περί-πατέω -πατῶ, *f. περιπατήσω*, p. *περί-πεπάτηκα*, v. n. [*περί*, "around"; *πατέω*, "to walk"] ("To walk around, walk about"; hence) *To walk*, i. e. *live*.

περισσε-ία (quadrisyll.), *ias, f.* [*περισσε-ύω* (quadrisyll.), "to abound" in something] ("An abounding" in something; hence) *Abundance*.

περισσ-εύω, 1. aor. *ἐπερίσσευσα*, v. n. [*περισσ-ός*, "over and above"] ("To be over and above"; hence) *To abound*.

περι-σός, σή, σόν, adj. [*περί*, "beyond"] ("That is beyond the regular number or size"; hence, "out of the common way, remarkable"; hence) *Superior*.—As Subst.: *περισσόν, οὔ*, *Superiority, advantage*.

περίτομ-ή, ἡς, *f.* [for *περί-τεμ-ή*; fr. *περιτεμ*, verbal root of *περιτέμ-νω* (= *περί*; *τεμ*, a root of *τέμνω*), "to circumcise"] 1. *Circumcision*;—at ii. 29 in figurative force.—2. *Circumcision for circumcised persons*; iii. 80.

Περσίς, ἱδος, *f.* ("A Persian woman") *Persis*; a woman's name; xvi. 12.

(*πετ-εινός, εινῆ, εινόν*, adj. [*πέτ-ομαι*, "to fly"] *Flying, able to fly, winged*.—As Subst.:) *πετεινά, ὧν*, n. plur.

(“Flying, or winged, things” —i.e. here, “creatures”; hence) *Birds, fowls.*

πέτρα, as, f. *A rock.*

πηλός, οὔ, in. *Mud, clay.*

πίειν, 2. aor. inf. of πίνω.

πικρ-ία, ias, f. [πικρ-ός, “bitter”] (“The quality of the πικρός”; hence) *Bitterness*;—at iii. 14 in figurative force.

πῖ-νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπῖον, v. n. *To drink* [roots πῖ and πο, akin to Sans. roots Pī and Pā, “to drink”].

πῖ-ότης, ὀητος, f. [πῖ-ος “fat, rich”] (“The quality of the πῖος”; hence) *Fatness, richness.*

πικράσκω, (p. πέρῃα), v. a. *To sell.*—Pass.: πικράσκομαι, p. πέπρῃμαι, 1. aor. ἐπράθην, (f. πρᾶθῃσθαι);—at vii. 14 in figurative force = “to reduce to slavery” (under sin).

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἔπεσον, v. n. *To fall*, whether actually or figuratively [reduplicated fr. root πετ, akin to Sans. PAT, “to fly”; also “to fall down”].

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, 1. aor. ἐπίστευσα, v. n. [πιστ-ις, “belief”] (“To have πίστις”; hence) 1. *To believe or credit.*—2. *To believe, have faith.*—3. With

Dat. of person: *To believe*, etc., a person.—4. Pass.: *To be believed.*—Pass.: πιστεύομαι, p. πεπίστευμαι, 1. aor. ἐπίστεύθην, 1. fut. πιστευθήσομαι.

πίσ-τις, τews, f. [for πίσ-τις; fr. πῖθ, root of πείθω, “to persuade”; pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) *Belief, trust, faith.*

πλάνη, ης, f. (“A wandering or straying”; hence) *Error*, etc.

πλάσ-μα, μάτος, n. [πλάσσω, “to form,” through root πλασ] *That which is formed or moulded*, esp. from clay or wax; *an image, figure.*

(πλάσ-σω or πλάτ-τω, f. πλάσω, p. πέπλάκα), 1. aor. ἐπλάσα, *To form, mould, shape*, esp. fr. clay or wax.

πλεον-ᾶω, (f. πλεονᾶσω, p. πεπλεονᾶκα), 1. aor. ἐπλεονᾶσα, v. n. [πλέων, πλέων-ος, “more”] (“To be, or become, more”; hence) *To abound.*

πλεον-εχ-ία, ias, f. [for πλεον-εχ-σία; fr. πλέων, πλέων-ος, “more”; εχ-ω, “to have”] (“A having more”; hence, regarded as a desire or disposition) *A desire to have more than others; avarice, covetousness.*

(πληρ-ο-φορέω -φορῶ), 1. aor. ἐπληροφόρησα, v. a. [πληρ-ης, “full”; (ο) connecting

vowel; *φορέω*, "to bring"] ("To bring that which is full or full measure"; hence) 1. *To fulfil*.—2. Pass.: (*πληρ-ο-φορέομαι -φορεύμαι*), p. *πεπληροφόρημαι*, 1. aor. *ἐπληροφόρηθην*: Of persons: *To be fully assured or persuaded*.

πληρ-όω -ω, f. *πληρώσω*, p. *πεπλήρωκα*, 1. aor. *ἐπλήρωσα*, v. a. [*πλήρ-ης*, "full"] ("To make" a thing, etc., "*πλήρης*"; hence) 1. *To fill*.—2. *To fulfil, accomplish*.—3. *To complete*.—4. *To teach or explain fully; to preach fully*.—Pass.: *πληρ-όμαι -οῦμαι*, p. *πεπλήρωμαι*, 1. aor. *ἐπληρώθην*, 1. f. *πληρώθισμαι*.

πλήρῳ -μα, *μάτος*, n. [lengthened fr. *πλήρο-μα*; fr. *πληρό-ω*, "to fill"] ("That which fills"; hence) *Fulness*.

πλησίον, adv. [adverbial neut. of *πλησίος*, "near"] 1. *Near, nigh*.—2. With article prefixed: *One's, etc., neighbour*:—*τῷ πλησίον*, xiii. 10; xv. 2; cf. 1. δ, no. 9.

πλουτ-έω -ω, f. *πλουτήσω*, p. *πεπλούτηκα*, v. n. [*πλούτ-ος*, "wealth"] ("To have *πλούτος*"; hence) *To be wealthy, rich, etc.*;—at x. 12 in figurative force.

πλού-τος, *του*, m. [*πλου*, a lengthened form of *πλε* = *πλη*, root of *πίμ-πλη-μι*, "to fill"] ("That which fills or makes full"; hence) *Wealth*,

riches, whether actual or figurative.

πνεῦ-μα, *μάτος*, n. [*πνευ*, lengthened form of *πνε*, root of *πνέω*, "to blow or breathe"] ("That which blows or breathes"; hence) 1. *Wind, air*.—2. *Spirit, disposition*.—3. *A spirit, spiritual being*.—4. With or without the art., and also sometimes with a word descriptive of character or office: *The Spirit, the Holy Spirit*.—5. *One's soul or spirit*.

πνευματ-ικός, *ική*, *ικόν*, adj. [*πνεῦμα*, *πνεύματ-ος*, "spirit"] ("Of, or pertaining to, *πνεῦμα*"; hence) *Spiritual*.—As Subst.: *πνευματικά*, *ων*, n. plur. *Spiritual things*.

ποιέω -ω, f. *ποιήσω*, p. *πεποίηκα*, 1. aor. *ἐποίησα*, v. a.: 1. *To make*, in the fullest acceptance of the term.—2. *To do, perform*.—3. Mid.: *ποιέομαι -οῦμαι*, f. *ποιήσομαι*, 1. aor. *ἐποιήσάμην*, *To make* as one's own especial act.

ποίη-μα, *μάτος*, n. [for *ποιε-μα*; fr. *ποιέ-ω*, "to make"] ("That which is made"; hence) *A visible work of God*; i. 20.

ποιη-τής, *του*, m. [for *ποιε-τής*; fr. *ποιέ-ω*, "to do"] *A doer, performer, etc.*

ποιός, *α*, *ον*, adj.: 1. *Of what sort or kind; what kind of, etc.*—2. *What, which*.

πόλ-ις, *ως*, f. *A city* [akin to Sans. *pur-a*, "a city"].

πολλά, πολλοί; see πολύς.

πολλ-ᾶκις, adv. [πολύς, πολλ-οῦ, "much"; plur. "many"] *Many times, often-times, frequently.*

πολύ; see πολύς.

πολύς, πολλή, πολύ, adj.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many.*—As Subst.: (a) πολλοί, ὦν, m. plur. *Many persons, many*:—with preceding article: οἱ πολλοί, *The many.*—(β) πολλά, ὦν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut.: (a) Sing.: πολύ, *Much, greatly.*—As Adverbial Dat. of Measure with comp. words: πολλῶ, *By much, for much, etc.*:—πολλῶ μᾶλλον, *More by far*; i. e. *far* or *much more.*—(b) Plur.: πολλά, *Much, greatly*; xvi. 6, 12.—N.B. The Comp. and Sup. (πλείων, πλείστος) do not occur in the Ep. to the Romans.

πονηρ-ία, *ίας*, f. [πονηρ-ός, "wicked"] ("The quality, or condition, of the *πονηρός*"; hence) *Wickedness.*

πονηρ-ός, ρά, ρόν, adj. [lengthened fr. *πονε-ρός*; fr. *πονέ-ω*, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) Morally: *Bad,*

evil, wicked.—As Subst.: *πονηρ-όν, ροῦ*, n. With art.: (*The evil thing*; i. e.) *Evil* in the abstract; *wickedness.*

(πορ-εύω, f. *πορεύσω*, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act.: *To make, or cause, to go.*—2. Mid.): πορ-εύομαι, f. *πορεύσομαι*, (1. aor. ἐπορευσάμην), 1. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

πορνε-ία (trisyll.), *ίας*, f. [πορνε-ύω, "to fornicate"] *A fornicating, fornication.*

πό-σις, *σιος* (Att. *σιως*), f. ("A drinking"; hence) *Drink*, opp. to food eaten [πo, a root of πίνω, "to drink"].

πόσ-ος, η, ον, adj. Of quantity: *How much.*—As Adverbial Dat. of Measure with comparative words: πόσω, *By how much, how much* [akin to Sans. *kas*, "who?" cf. Ionic and Æolic pron. *κόσ-ος*].

πο-τέ, enclitic particle: 1. *At some time, beforetime, once.*—2. In reference to the future: *At some time* [from same source as πόσος; see πόσος].

ποτ-ίζω, (f. *ποτίσω* and *ποτ-ιῶ*), p. *πεπότ-ικα*, 1. aor. ἐπότ-ισα, v. a. [πότ-ος, "drink"] With Acc. of person, alone: *To give drink to a person; to give one, etc., drink.*

1. που, enclitic particle: 1.

Anywhence, somewhere. — 2. To qualify an expression: *Possibly, perhaps, I suppose, etc.*

2. πού, interrog. adv. *Where?* [akin to Sans. *kas*; see πόσος].

πούς, ποδός, m. ("The going thing"; hence) *A foot* [for πόδ-s, akin to Sans. *pád*, or *pad*, "a foot," fr. root PAD, "to go"; cf. Lat. *pes, pēd-is*; also, English *foot*].

πραγ-μα, μάτος, f. [πράσσω, "to do," through root *πραγ*] ("That which is done"; hence, "a deed, act"; hence) *An affair, matter, business.*

πράξις, εως, f. [for *πραγ-σις*; fr. id.] ("A doing"; hence) 1. Of the members of the body: *Mode of action, office, employment.* — 2. *An act, deed.*

πράσ-σω (πράτ-τω, f. πράξω), p. πέπραχα, 1. aor. ἔπραξα, v. a. and n. [for *πράγ-ω*; fr. root *πραγ*] *To do* :— *πράσσειν νόμον, (to do, i. e.) to keep, or perform, the Mosaic Law*, ii. 25.

Πρίσκα, ης, f. [Gr. form of Lat. *Prisca*, "Ancient"] *Prisca*, wife of Aquila; xvi. 3 :—elsewhere she is called by the diminutive form of the word Πρίσκιλλα = Lat. *Priscilla*.

πρό, prep. gov. gen. *Before*;—at xvi. 7 of time.

πρό-βᾶ-τον, του (mostly *Romans*.

plur.), n. [πρό, "before"; βα, root of *βαίνω*, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep.*

προγεγονώς, via, ός, P. perf. of *προγίνομαι*.

(προ-γίνομαι, f. προ-γενήσομαι), p. προ-γέγονα, v. mid. [πρό, "before"; γίνομαι, "to be"] *In time* : 1. *To be, or exist, before.* — 2. Perf. : *To have been, or existed, before*; i. e. *to be past.*

προ-γινώσκω, (f. προ-γνώσομαι), 2. aor. προ-έγνων, v. a. [πρό, "before" in time; γινώσκω, "to know"] *To know before or previously*; *to fore-know.*

(προ-γράφω, f. προ-γράψω), 1. aor. προ-έγραψα, v. a. [πρό, "before" in time; γράφω, "to write"] *To write before or previously*; *to write in time past or aforesaid.* — Pass. : (προ-γράφομαι), p. προ-γέγραμμαι, 2. aor. προ-εγράφη.

(προ-δίδωμι, f. προ-δώσω, p. προ-δέδωκα), 1. aor. προ-έδωκα, v. a. [πρό, "before" in time; δίδωμι, "to give"] *To give before or first.*

(προ-εἶπον, f. προ-ερέω and προ-ερέω), p. προ-εἶρηκα, v. n. [πρό, "before" in time; εἶπον, "I said":—root *ἔρ*, "to say"] *Second aor. without*

pres., the other tenses being used as its fut. and perf.: ("To say before or previously"; hence) *To foretell*, etc.

προείρηκα, perf. ind. of **προεῖπον**.

(**προ-επαγγέλλομαι**), 1. aor. **προ-επηγγειλάμην**, v. mid. [**πρό**, "before" in time; **ἐπαγγέλλομαι**, "to promise"] *To promise before or in time past*.

(**προ-ετοιμάζω**), 1. aor. **προ-ητοίμασα**, v. a. [**πρό**, "before" in time; **ἐτοιμάζω**, "to prepare"] *To prepare before or previously*.

(**προ-έχω**, contr. **προὔχω**, f. **προ-έξω**, 2. aor. **προ-έσχον**, v. a. [**πρό**, "before"; **έχω**, "to have, or hold"] 1. *To have, or hold, before*.—2.) Mid.: **προ-έχομαι**, (2. aor. **προ-εσχόμην**), ("To have, or hold, one's self before"; hence) In rank, estimation, etc.: *To surpass, excel, be better*.

προ-ηγέομαι -ηγούμαι, (f. **προ-ηγήσομαι**), v. mid. [**πρό**, "forwards"; also "before" in estimation, etc.; **ηγέομαι**, "to lead"; also "to deem or consider"] With Acc. of person and Dat. of thing: 1. *To lead forwards, or guide, a person to something*.—2. ("To deem, or consider, before" one's self; hence) *To prefer a person to one's self in something*.—N.B. The passage at xii. 10 is referred

by some to no. 1, by others to no. 2.

πρό-θε-σις, **σεως**, f. [**προ**, "before"; **θε**, a root of **τίθημι**, "to put or place"] ("A putting, or placing, before"; hence) *Predetermination, design, intention, purpose*.

πρό-θυμ-ος, **ον**, adj. [**πρό**, "forward"; **θυμός**, "mind"] ("Having the mind forward"; hence) *Ready, willing*.

προ-ίστημι, f. **προ-στήσω**, p. **προ-έστηκα**, v. a. [**πρό**, "before"; **ίστημι**, "to set"] 1. *To set before*.—2. Pass.: **προ-ίστάμαι**, ("To be set before"; hence) *To govern, manage, direct, rule*.

προ-κόπτω, f. **προ-κόψω**, (p. **προ-έκοφα**), 1. aor. **προ-έκοψα**, v. n. [**πρό**, "before"; **κόπτω**, "to cut"] ("To cut before" one; hence, prob. from armies cutting away hindrances to their forward march) *Of the night, etc.: To advance*.

(**προ-νοέω -νοῶ**, 1. aor. **προ-νούνόησα**), v. a. [**πρό**, "before" in time; **νοέω**, "to think about"] 1. *To think about, or of, beforehand; to plan beforehand; to provide*.—2. Mid.: **προ-νοέομαι -νοούμαι**, (1. aor. **προ-νύνησα**) = no. 1.

πρό-νο-ια (trisyll.), **ίας**, f. [**προ-νο-έω**, "to think of before-

hand"] ("A thinking of beforehand"; hence) With Gen.: *Forethought about, provision for.*

(προ-ορίζω), 1. aor. προ-όρισα, v. a. [πρό, "beforehand"; ορίζω, in force of "to determine"] *To determine beforehand; to pre-determine, predestinate.*

προ-πέμπω, (f. προ-πέμψω), 1. aor. προ-έπεμψα, v. a. [πρό, "forwards"; πέμπω, "to send"] *To send forwards, to forward.*—Pass.: (προ-πέμπομαι), 1. aor. προ-επέμθην.

πρός, prep. gov. (gen., dat., and) acc.: With Acc.: 1. Locally: a. *To, towards, unto.*—b. *At, about, near, over against.*—c. *Before.*—2. Of speaking, praying, etc.: *To, unto.*—3. *In reply to, to, as to.*—4. *In reference to, in respect to.*—5. In comparisons: *To, unto.*—6. In reference to, or for, some purpose.

προσάγω-ή, ἡς, f. [for προσάγ-ή; fr. προσάγω, in force of "to approach, draw near," through verbal root προσάγ (= πρόσ; άγ, root of άγω); άγ being reduplicated as in 2. aor. of άγω; cf., also, simple άγαγή] *An approaching, or drawing near; access.*

προσ-δέχομαι, (f. προσ-δέξομαι), 1. aor. προσ-εδέξαμην,

v. mid. [πρός, in "strengthening" force; δέχομαι, "to expect, await"] *To expect, await, wait for,* with an implied notion of earnestness.

προσευχ-ή, ἡς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) *Prayer, supplication.*

προσ-εύχομαι, imperf. προσ-νυχόμην, f. προσ-εύξομαι, 1. aor. προσ-νυξάμην, v. mid. [πρός, in "strengthening" force; εύχομαι, "to pray for"] With Acc. of thing: *To pray for.*

προσ-κατερέω -κατερέω, f. προσ-κατερήσω, v. n. [πρός, "at or near"; κατερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) With Dat. of thing: *To continue instant, or persevere, in.*

πρόσκομ-μα, μάτος, n. [for πρόσκοπ-μα; fr. προσκόπτω, "to stumble"] ("That which stumbles"; hence) *A stumbling.*

προσ-κόπτω, (f. προσ-κόνω), 1. aor. προσ-έκονα, v. n. [πρός, "at or against"; κόπτω, "to strike"] ("To strike against"; hence) With Dat., or έν with Dat.: *To stumble at, in a figurative sense; to be offended at.*

(προσ-λαμβάνω, f. προσ-λήψομαι, 2. aor. προσ-έλαβον, v. a. [πρός, "to"; λαμβάνω, "to

take"] 1. *To take to one.*—
2.) Mid.: **προσ-λαμβάνομαι**,
2. aor. **προσ-ελάβόμην**, ("To
take to one's self"; hence)
With Acc. of person: *To*
receive.

πρόσληψις, *ews*, f. [for
πρόσλαβ-σις; fr. **προσλαμβ-**
ἄνω, in mid. "to receive,"
through verbal root **προσλαβ**
(= **πρός**; **λαβ**, root of **λαμβάνω**)] *A receiving, reception.*

προστά-τις, *τιδος*, f. [**προτίστημι**, "to stand before";
hence, "to protect," etc.,
through verbal root **προστα**
(= **πρό**; **στα**, root of **ἵστημι**)]
A protectress, succourer, etc.

προσφορ-ά, *ās*, f. [for
προσφερ-ά; fr. **προσφέρ-ω**, "to
bring to"; hence, "to offer"
as an oblation, etc.] *An*
offering.

προσωποληψία, *ias*, f. [for
προσωπο-λαβ-σία; fr. **πρόσ-**
ωπον, (uncontr. gen.) **προσ-**
ώπο-ος, in force of "a person";
λαβ, root of **λαμβάνω**, "to
receive"] ("A receiving of a
person, .or persons," before
others; hence) *Respect of per-*
sons.

(**προ-τίθημι**, f. **προ-θήσω**,
1. aor. **προύθηκα**, v. a. [**πρό**,
"forth or before"; **τίθημι**, "to
set"] 1. *To set forth or be-*
fore.—2.) Mid.: (**προ-τίθεμαι**),
2. aor. **προ-εθέμην**: a. *To set*
forth as one's own especial
act.—b. *To set before one's*

self as an object of desire, etc.;
to purpose, design, intend.

προφητε-ία (quadrisyll.), *ias*,
f. [**προφητε-ύω** (quadrisyll.),
"to prophesy"] *A prophesy-*
ing, prophecy.

προ-φή-της, *του*, m. [**πρό**,
"beforehand"; **φη**, a root of
φημί, "to speak or say"]
("One who speaks, or says,
beforehand"; hence) *A prop-*
phet, as one who foretells
things that are to happen.

προφητ-ικός, *ική, ικόν*, adj.
[**προφήτ-ης**, "a prophet"]
Of, or belonging to, a prophet
or the prophets; prophetic,
prophetical.

πρῶτον, adv. [adverbial
neut. of **πρῶτος**, "first"] *In*
the first place, first of all,
first.

πρῶτος, *η, ον*, sup. adj.
[contracted fr. **πρό-ατος**, syn-
copated fr. **πρό-τατος**; fr. **πρό**,
"before," with superlative
suffix **τατος**] ("Most before,"
in place, rank, time, etc.;
hence) 1. *First, in fullest*
meaning of the word.—2. *The*
first that does, etc.; the first
to do, etc.

πρωτό-τοκ-ος, *ον*, adj. [for
πρωτό-τεκ-ος; fr. **πρῶτος**, (un-
contr. gen.), **πρώτο-ος**, "first";
τεκ, root of **τίκτω**, (pass.)
"to be born"] *First-born.*

πταίω, f. **πταίω**, (p. **ἐπταί-**
κα), 1. aor. **ἐπταισα**, v. n. *To*
stumble, trip, fall.

πτωχός, ἡ, ὁν, adj. [for πτωκ-ός; fr. πτώσ-σω (= πτόκ-σω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—As Subst.: **πτωχοί, ὦν, m. plur.** With art.: *The poor*.

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc. [akin to Sans. root पृ, "to purify"].

(**πωρ-όω -ω, f.** *πωρώσω*), p. **πεπώρωκα, v. a.** [**πῶρ-ος**, a species of "stone or marble"] ("To turn" something "into *πῶρος*"; hence, "to petrify"; hence) 1. *To harden the heart, feelings, etc.*—2. Pass.: (**πωρ-όμαι -οῦμαι**), p. **πεπώρωμαι**, 1. aor. **ἐπωρώθην**: Of persons: *To become hardened, or callous, in heart, etc.*; xi. 7.

πῶρω-σις, σεις, f. [lengthened fr. **πῶρο-σις**; fr. **πῶρ-ω**, "to harden"] ("A hardening"; hence) Of the heart: *Hardness, callousness*;—at xi. 25 rendered "blindness" in English Version.

πῶς, interrog. adv. *In what way, how* [akin to Sans. *kas*, "who?"] see **πόσος, ποτέ**].

***Ρεβέκκα, ἡς, f.** ("A noose"; hence, figuratively, "a fascinating beauty") *Rebecca*; the wife of the Patri-

arch Isaac; ix. 10; cf. Gen. xii. 23.

ῥῆ-μα, μᾶτος, n. [root **ῥη**, a lengthened form of root **ρε**, whence **ρέω** = **ἔρ-ω**, "to say or speak"] ("That which is said or spoken"; hence) *A word, saying, declaration, etc.*

ῥίζα, ἡς, f. *A root*, whether actual or figurative [akin to Sans. root **ṛiḥ**, "to grow"].

ῤούφος, ου, m. [Gr. form of Lat. *Rufus*, i. e. "Red One" or "Red-haired One"] *Rufus*; prob. the son of Simon of Cyrene mentioned by St. Mark, xv. 21.

ῥύομαι, f. ῥύομαι, 1. aor. ἐῤυσάμην, v. mid.: 1. To deliver.—2. Pass.: 1. aor. ἐῤύσθην, 2. To be delivered.

ῥυσθéis, εἷσα, ἐν, P. 1. aor. pass. of ῥύομαι.

Ῥώμη, ἡς, f. [Gr. form of Lat. *Roma*] *Rome*; the chief city of Italy, and the metropolis of the Roman Empire.

***Σάβωθ, m. indecl.** ("Hosts") *Sabaoth*.

σαρκ-ικός, ἰκή, ἰκόν, (σάρκ-ῖνος, ἰνη, ἰνον), adj. [**σάρξ, σαρκ-ός**, "flesh"] *Of, or belonging to, the flesh* (i. e. corrupt human nature); *carnal*.

σάρξ, σαρκός, f.: 1. Flesh.—2. Fleshly, or carnal, human nature.—3. A person, human

being.—4. *A body* as consisting of flesh.

*Σάρρα, *as, f.* ("Princess") *Sarah*, the wife of Abraham; iv. 19; ix. 9; cf. Gen. xvii. 15. Her original name of Sarai prob. means "Contentious"; cf. Gen. xi. 29.

*Σάτανᾶς, *ā, m.* ("Adversary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

σε-αυτοῦ, *αυτῆς, αυτοῦ* (only insing. number), reflexive pron. of 2. person [σú, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself*, etc.

(σεβ-ᾶσθαι), 1. aor. pass. form in mid. force *ἐσεβάσθην*, v. mid. [σεβ, root of σεβ-ομαι, in force of "to worship, honour," etc.] *To worship, honour*, etc.

σημεῖον, *ov, n.* [akin to σῆμα, "a sign"] 1. *A sign, token*, etc.—2. *A miraculous sign, a miracle*.

σ-ἡμέρ-ον, *adv.* *To-day, on this same day* [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σιγ-ᾶ-ω, *(f. σιγήσομαι and later σιγήσω, p. σεσίγηκα)*, 1. aor. *ἐσίγησα*, v. n. [σιγ-ή, "silence"] 1. *To keep silence, hold one's peace, be silent*.—2. Pass.: *σιγ-δομαι -ῶμαι, p. σεσίγημαι*, (1. aor. *ἐσιγήθην*,

1. fut. *σιγήθήσομαι*), *To be kept silent or in silence; to be kept secret*.

*Σιών, *m. indecl.* ("Sunny") *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

σκανδάλ-ιζω, *f. σκανδαλίσω*, 1. aor. *ἐσκανδάλισα*, v. a. [σκανδάλ-ον, "a snare" laid for the enemy; hence, "a stumbling-block, cause of offence or stumbling"] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend*.—2. Pass.: *σκανδάλιζομαι*, 1. aor. *ἐσκανδάλισθην*, 1. f. *σκανδάλισθῆσομαι*, *To be made to stumble; to stumble; to be offended*.

σκάνδ-ᾶλον, *ἄλου, n.* ("That which jumps upwards"; hence, "a stick in a trap" on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, "a trap-spring"; hence, "a snare" laid for an enemy; hence) Figuratively: 1. *A cause of offence, stumbling-block, scandal*.—2. *Offence, obstacle, hindrance*, etc. [akin to Sans. root SKAND, "to jump upwards"].

σκεῦος, *eos ov, n.* *A vessel, or implement*, of any kind, whether actual or figurative.

σκληρ-ότης, ότης, f. [**σκληρ-ός, "hard"**] ("The quality of the **σκληρός**"; hence) *Morally or spiritually: Hardness.*

σκληρ-ύνω, v. a. [id.] *To make hard, to harden*;—nt ix. 18 in figurative force.

σκοπ-έω -ώ, (f. σκοπήσω), v. n. ("To look"; hence) *To consider, see, observe, note, mark, etc.* [akin to Sans. root **SPAC**, the original form of **PAÇ**, "to see, behold," etc.].

(σκοτ-ίζω, v. a. [σκοτός, "darkness"] To make to be in a state of darkness, to darken. —Pass.: σκοτ-ίζομαι, part. perf. έσκοτισμένος, 1. aor. έσκοτίσθην, 1. f. σκοτισθήσομαι, To be made dark, to be darkened.

σκότ-ος, eos ous, n. ("The covering thing"; hence) *Darkness*, whether actual or figurative [akin to Sans. root **CHHAD** (original form **SKAD**), "to cover"].

***Σόδομα, ών, n. plur.** (perhaps "Burning, or Limekiln") *Sodom*; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.

σοφ-ία, ίας, f. [σοφ-ός, "wise"] ("The quality of the **σοφός**"; hence) *Wisdom.*

σοφός, ή, ός, adj. Wise.—

As Subst.: **σοφοί, ών, m. plur.** *Wise persons, wise men.*

Σπώνια, as, f. [Gr. form for Lat. **Hispania**] *Spain*; a country of S.W. Europe.

σπέρ-μα, μάτος, n. [σπερ, a root of σπείρω, "to sow"] ("That which is sown"; hence, "seed" of a plant, etc.; hence) *Of persons: Seed, offspring, children.*

σπουδ-ή, ής, f. [for σπευδ-ή; fr. σπεύδ-ω, "to hasten"] ("A hastening"; hence, "haste, speed"; hence) *Diligence, earnestness.*

Στάχυς, υος, m. [στάχυς, "an ear of corn"] *Stachys*; a man's name; xvi. 9.

στεναγ-μός, μου, m. [στεν-άζω (= στενάζ-ω), "to groan"] ("That which groans"; hence) *A groan, a groaning.*

στεν-άζω, (f. στενάζω), 1. aor. έστέναξα, v. n. [στέν-ος, "a groan"] *To groan.*

στενοχωρ-ία, ίας, f. [στενόχωρ-ος, "of narrow space"] ("The quality, or state, of the **στενόχωρος**"; hence, "narrowness of place"; hence, figuratively) *Distress, anguish.*

στήκ-ω, v. n. [ξ-στηκ-α, perf. ind. of ίστημι] *To stand*, whether actually or figuratively.

στηρ-ίζω, f. στηρίξω (στηρίσω and στηρίῶ), 1. aor. έστηρίξα (late έστηρίσα), v. a. ("To make firm"; hence) *Morally:*

To establish in the faith, to strengthen. — Pass.: (στηριζομαι), p. ἐστηρίγμαι, 1. aor. ἐστηρίχθην, 1. fut. στηριχθήσμαι [akin to Sans. *sthir-a*, “firm”].

στοιχ-έω -ῶ, (f. στοιχήσω), 1. aor. ἐστοίχησα, v. n. [στοίχος, “a row”] (“To go in a row”; hence) *To walk*.

στόμα, ἄτος, n. *A mouth*.

σύ, σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*; — the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yush-mad*].

συγ-γεν-ής, ἐς, adj. [for *συν-γεν-ής*; fr. *σύν*, “with”; *γεν*, root of *γίγνομαι*, “to be born”] (“Born with” another or things; i. e. from the same parents or stock; hence) *Of the same family, akin, related*. — As Subst.: *συγγενής, ἐς οὖς* (mostly plur.), m. *A kinsman, relative, relation*.

(*συγ-κάμπτω*, f. *συγ-κάμψω*), 1. aor. *συν-έκαμψα*, v. a. [for *συν-κάμπτω*; fr. *σύν*, “together”; *κάμπτω*, “to bend”] Of the back as Object: *To bend together, bow down*.

(*συγ-κλείω*, f. *συγ-κλείσω*), 1. aor. *συν-έκλεισα*, v. a. [for *συν-κλείω*; fr. *σύν*, “together”; *κλείω*, “to shut”] (“To shut together”; hence) *To enclose, shut up*; — at xi. 32 in figurative force.

συγ-κληρονόμος, κληρονόμου, m. [for *σύν*, “together with”; *κληρονόμος*, “an heir”] (“An heir together with” another; hence) *A fellow-heir, joint-heir*.

συγ-κοινωνός, κοινωνοῦ, m. [for *συν-κοινωνός*; fr. *σύν*, “together with”; *κοινωνός*, “a partner”] (“A partner together with” another; hence) With Gen.: *A fellow-sharer of, a partaker in common of, something*.

συ-ζάω -ζῶ, f. *συ-ζήσω*, v. n. [for *συν-ζάω*; fr. *σύν*, “together with”; *ζάω*, “to live”] With Dat. of person: *To live together with*.

συζήσω, fut. ind. of *συζάω*. *σύμ-βουλ-ος, ου*, m. [for *σύν-βουλ-ος*; fr. *σύν*, “with”; *βουλ-ή*, “counsel”] (“One that is in, or holds, counsel with” another; hence) *A counsellor, adviser*.

συν-μαρτυρέω -μαρτυρῶ, v. n. [for *συν-μαρτυρέω*; fr. *σύν*, “with,” also “at the same time”; *μαρτυρέω*, “to bear witness”] 1. With Dat.: *To bear witness with*. — 2. Alone: *To bear witness at the same time*.

σύμ-μορφ-ος, ον, adj. [for *σύν-μορφ-ος*; fr. *σύν*, denoting “conformity with”; *μορφ-ή*, “form”] (“Having the same *μορφή* with” something else; hence, in figurative force)

Conformed to, resembling;— at viii. 29 folld. by Gen.: (but at Phil. iii. 21 by Dat.)

(*συν-πάρκαλέω* -πάρκαλῶ, f. *συν-πάρκαλέσω*), v. a. [for *συν-πάρκαλέω*; fr. *σύν*, in “augmentative” force; *πάρκαλέω*, in force of “to cheer, encourage”] *To cheer, or encourage, greatly; to comfort much or abundantly*.—

Pass.: 1. aor. *συν-παρεκλήθην*. *συνπαρέκληθῆναι*, 1. aor. inf. pass. of *συνπαράλλέω*.

συν-πάσχω, v. n. [for *συν-πάσχω*; fr. *σύν*, “with”; *πάσχω*, “to suffer”] *To suffer with* another;—at viii. 17 supply *αὐτῷ* (= *Χριστῷ*) after *συνπάσχομεν*.

σύν-φημι, v. n. [for *σύν-φημι*; fr. *σύν*, “with”; *φημί*, “to say or speak”] (“To say, or speak, with” one; hence) With Dat.: *To assent, consent, or agree, to*.

σύν-φύ-τος, *τον*, adj. [for *σύν-φύ-τος*; fr. *σύν*, “together with”; *φύ-ω*, (in neut. force) “to grow”] (“Grown together with”; hence) With Dat.: *Conformed to*.—N.B. The English Version renders the word “planted together.”

σύν, prep. gov. dat. only. *With, together with*.

(*σύν-ἀγωνίζομαι*), 1. aor. *σύν-ηγωνίσαμην*, v. mid. [*σύν*, “together with”; *ἀγωνίζομαι*, “to strive”] With Dat.: *To*

strive together with;—at xv. 30 in figurative force.

σύν-αίχμαλωτος, -*αίχμαλώτου*, m. [*σύν*, “together with”; *αίχμαλωτος*, “a prisoner”] (“One who is an *αίχμαλωτος* together with” another; hence) *A fellow-prisoner*.

σύν-ἀναπαύομαι, v. pass. [*σύν*, “with”; *ἀναπαύομαι*, “to take rest”] (“To take rest with” one; hence) With Dat. of person: *To be refreshed, or to receive comfort, with*.

σύν-αντίλαμβάνομαι, 2. aor. *σύν-αντελαβόμην*, v. mid. [*σύν*, in “strengthening” force; *ἀντίλαμβάνομαι*, (mid.) in force of “to assist”] With Dat.: *To assist, help, give assistance to*, etc.

σύν-ἀπάγω, f. *σύν-ἀπάξω*, v. a. [*σύν*, “with”; *ἀπάγω*, “to lead away”] With Dat. of person: 1. *To lead away with*.—2. Pass.: *σύν-ἀπάγομαι*, 1. aor. *σύν-ἀπάχθην*, *To be led along with*; hence, *to condescend to*.

(*συν-δοξάζω*, v. a. [*σύν*, “together with”; *δοξάζω*, “to glorify”] With Dat. of person: *To glorify together with*.)—Pass.: 1. aor. *συνεδοξάσθην*;—at viii. 17 supply *αὐτῷ* (= *Χριστῷ*) after *συνδοξασθῶμεν*.

συνείδ-ησις, *ήσεως*, f. [ob- sol. *συνείδ-ω*, “to know with

one's self"; i. e. "to be conscious" ("A being conscious"; hence) *Conscience*.

σύν-εργ-έω, v. n. [σύν, "together"; ἔργ-ον, "work"] *To work together, co-operate, combine, unite.*

σύνεργ-ός, οὐ, m. [σύνεργ-έω, "to work together"] ("One working together" with another; hence) *A helper, fellow-helper.*

σύνεταῖον, 2. aor. ind. pass. of συνθάπτω.

σύν-εὐδοκέω -εὐδοκῶ, v. n. [σύν, "with"; εὐδοκέω, "to be well pleased"] With Dat.: *To be well pleased with, consent to, approve of.*

σύν-ἡδομαι, f. συν-ἡσθήσομαι, 1. aor. σύν-ἡσθην, v. mid. [σύν, "with"; ἡδομαι, "to be pleased"] With Dat. of thing: *To be pleased with, to delight in.*

(συν-θάπτω, v. a. [σύν, "with"; θάπτω, "to bury"] With Dat. of person: *To bury with one.*)—Pass.: 2. aor. σύν-εταῖον.

σύν-ιμι, f. σύνήσω (and σύνήσομαι, p. σύνεικα), 1. aor. σύνῆκα, v. a. [σύν, "together"; ἵμι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers as Object) *To perceive, understand, comprehend*;—in Ep. to Romans without nearer Object.

σύν-ίστημι, (f. συν-στήσω), p. σύν-έστηκα, 1. aor. σύν-έστηκα, v. a. [σύν, "together"; ἵστημι, "to set"] ("To set together"; hence) 1. *To introduce, or commend, a person to another.*—2. *To set up, demonstrate, prove, establish.* σύνῆλθον, οὐσα, οὐν, late P. pres. of συνιήμι (as if fr. a contr. form σύνιέω).

συν-τελέω -τελῶ, f. συν-τελέσω, 1. aor. συνετέλεσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.*

συν-τέμνω, (f. συν-τεμῶ), v. a. [σύν, in "strengthening" force; τέμνω, "to cut"] ("To cut completely"; hence) *To cut short.*

συν-τριβέω, f. συν-τριψώ, 1. aor. σύν-έτριψα, v. a. [σύν, "together"; τριβέω, "to rub"] ("To rub together"; hence) *To break, bruise, crush.*

σύντριμι-μα, μάτος, n. [for σύντριβ-μα; fr. συντριβέω, "to break or crush"] ("That which breaks or crushes"; hence) 1. *A stumbling-block.*—2. *Destruction.*

σύν-ωδίνω, v. n. [σύν, "together"; ὠδίνω, "to be in travail"] *To be in travail together.*

συ-σταυρόμαι, -σταυρ-οῦμαι, p. σύν-εσταυρώμαι, 1. aor. σύν-εσταυρώθην, v. pass.

[for συν-σταυρόμαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] *To be crucified together with another.*

συν-στενάζω, v. n. [for συν-στενάζω; fr. σύν, "together"; στενάζω, "to groan"] *To groan together.*

συν-σχηματίζω, v. a. [for συν-σχηματίζω; fr. σύν, "with"; σχηματίζω, "to form or fashion"] ("To form, or fashion" one thing "with" another; hence) 1. *To conform one thing to another.*—2. Pass.: συν-σχηματίζομαι: With Dat.: *To be conformed to.*

σφαγ-ή, ἡς, f. [σφαζω, "to slay," through root σφay] *A slaying or slaughtering; slaughter.*

σφραγίζω, f. σφραγίσω, Attic σφραγίσω, 1. aor. ἐσφραγίσω, v. a. [for σφραγίδω; fr. σφραγίς, σφραγίδ-ος, "a seal"] 1. *To seal.*—2. *To assure, secure something to one.*—3. Mid.: σφραγίζομαι, *To seal, or assure, something to a person as one's own especial act.*

σφραγίς, ἰδος, f. *A seal*;—at iv. 11 in figurative force.

σώ-ζω, f. σώσω, p. σέσωκα, 1. aor. ἔσωσα, v. a. [σῶ-ς, "safe"] ("To make safe"; hence) *To save, in the fullest meaning of the term.*—Pass.:

σώ-ζομαι, p. σέσωμαι, 1. aor. ἐσώθην, 1. f. σωθήσομαι.

σῶμα, ἄτος, n. *A body.*

σωρ-εύω, f. σωρεύσω, v. a. [σωρ-ός, "a heap"] *To heap, heap up.*

Σωσ-ί-πατρ-ος, ου, m. [σῶσις, σῶσι-ος, "salvation"; πατήρ, πατρ-ός, "father"] ("Salvation of father") *Sosipatrus or Sosipater*; a man's name; xvi. 21.

σωτηρ-ία, ἰας, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation.*

σωφρον-έω -ώ, (f. σωφρονήσω), 1. aor. ἐσωφρόνησα, v. n. [σώφρων, σώφρον-ος, "sound in mind, to be in one's, etc., right mind."—2. *To show self-control; to be of a modest, or humble, mind.*

τάλαιπωρ-ία, ἰας, f. [ταλαίπωρος, "wretched"] ("The condition, or quality, of the ταλαίπωρος"; hence) *Wretchedness, misery.*

τάλαιπωρος, ον, adj. *Wretched, miserable.*

ταπεινός, ή, όν, adj. *Humble.*

τάσσω (Attic τάττω, f. τάξω, p. τέταχα), 1. aor. ἔταξα, v. a. [for τάγ-ω; fr. root ταγ] ("To arrange, set in order"; hence) *To assign, appoint one to something.*—

Pass. : τάσσομαι (Attic τάττομαι), p. τεταγμαι, 1. aor. ἐτάχθην, 1. fut. ταχθήσομαι.

τάφ-ος, ου, m. [θάπτω, "to bury," through root ταφ] ("That which buries"; hence) *A tomb, sepulchre.*

τάχ-α, adv. [ταχ-ύς, "quick"] 1. *Quickly.*—2. To express a contingency: *Perhaps.*

τάχ-ος, εος ους, n. [ταχ-ύς, "swift"] ("A being swift"; hence) *Swiftness, speed*;—adverbial expression: ἐν τάχει, *speedily, with speed.*

τέ, conj. 1. *And*:—τέ . . . καί, *both . . . and*, i. 12, etc. —2. *Too, also* [like Lat. *que*, akin to Sans. *cha*, "and"].

τέθεικα, perf. ind. of τίθημι.

τέκ-νον, νου, n. [τεκ, a root of τίκτω (of a female parent), "to bring forth"] ("That which is brought forth", hence) *A child*, whether actually or figuratively.

τέλ-ειος, εία, ειον (τέλ-ειος, ειον), adj. [τέλ-ος, "completion"] ("Pertaining to τέλος"; hence) *Morally: Perfect.*

τέλ-έω -ῶ, (f. τελέσω, Attic τελέω), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] 1. *To bring to an end, finish.*—2. *To accomplish, fulfil.*—3. *To pay.*

τέλος, εος ους, n.: 1. *An end, termination.*—2. *An end, purpose, intention.*—3. *An*

end, consequence, result, issue.

—4. *An impost, tax, customary payment, custom.*

τέρας, ἄρος, n. *A sign, wonder, marvel, portent.*

Τέρτιος, ου, m. [Gr. form of Lat. *Tertius*, "Third"] *Tertius*; a man's name; xvi. 22.

τετραπόδα, ων; see τετράπους.

τετρ-ᾶ-πους, πουν, adj. [τέτταρες (in composition τετρ), "four"; (a) connecting vowel; πούς, "a foot"] *Having, or with, four feet; four-footed.*—As Subst.: τετραπόδα, ων, n. plur. *Four-footed beasts, quadrupeds.*

τί-θη-μι, f. θήσω, p. τέθεικα, 1. aor. ἔθηκα (found only in indic.), 2. aor. ἔθην, v. a.: 1. *To put, place, set.*—2. With second Acc.: *To appoint, make*, etc., an object that which is denoted by the second Acc.; iv. 17 [lengthened and strengthened fr. root θε, akin to Sans. root धृ, "to put"].

τί-μή, μῆς, f. [τί-ω, "to honour"] ("That which honours"; hence) *Honour.*

Τιμ-ό-θεος, θεού, m. [τίμ-ω, "to honour"; (a) connecting vowel; Θεός, "God"] ("One honouring God") *Timotheus or Timothy*; a man's name; xvi. 21; cf. Acts xvi. 1.

1. τις, τι (Gen. τίνος), indef.

pron. : 1. *Some, any*;—for the indefinite English article: *τερεὺς τις, some priest*, i. e. *a priest*.—As Subst. : a. Masc. : (a) *Some one, a certain person, any one*.—(b) Plur. : *Some persons, some*.—b. Neut. : Sing. : *Something, anything*.—2. *A certain person or thing*.


2. *τίς, τί* (Gen. *τίνος*), interrog. pron. : 1. *Who, which, what?*—Adverbial neut. : *τί, Why? wherefore?*—As Subst. : a. Masc. : *τίς, Which person, what person? who?*—b. Neut. : *τί, What thing? what?*—2. *Which, or whether, of the two*.—As Subst. : *τί, Which, or whether, of two things*.

τοιούτος, τοιαύτη, τοιούτο (Gen. *τοιούτου, τοιαύτης, τοιούτου, etc.*), dem. pron. *Of such kind, nature, or quality; such*.—As Subst. : a. *τοιούτοι, ων, m. plur. Such persons, such*.—b. *τοιαῦται, ων, f. plur. Such women, such*.—c. *τοιαῦτα, ων, n. plur. Such things, such like things*.

τολμ-άω -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμ-α, "courage, daring"] ("To have τόλμα"; hence) With Inf. : To dare, venture, etc., to do, etc.

τολμηρότερον; see *τολμηρ-ῶς*.

(*τολμηρ-ῶς, adv. [τολμηρός, "bold"] ("After the manner of the τολμηρός"; hence)*

1. *Boldly, with boldness*.—2.) Comp. : *More boldly, with greater boldness*.  Comp. : *τολμηρότερον*; (Sup. : *τολμηρότατα*).

τόπος, ου, m. : 1. A place, spot.—2. *A place, or passage, in a writing, etc*.—3. *Space, room*.

τότε, adv. At that time, then.

τοῦτο; see *οὗτος*.

τρ-ᾶ-πεζα, πέζης, f. [prob. shortened fr. τετρ-ᾶ-πεζα, i. e. τετρ-ᾶ-πεδ-σα = τετρ-ᾶ-ποδ-σα; fr. τετρ = τέτταρ-ες, "four"; (a) connecting vowel; ποὺς, ποδ-ός, "a foot"] ("A thing with four feet"; hence) A four-footed table; a table in general.

τράχηλος, ου, m. Throat neck.

τρέχω, (1. θρέξω and δρᾶμῶμαι), 2. aor. ἔδρᾶμον, v. n. To run.

τρόπ-ος, ου, m. [for τρέπ-ος; fr. τρέπ-ω, "to turn"] ("A turning, turn"; hence) A way, manner, mode.

Τρυφαινα, ης, f. ("She who lives delicately") Tryphena; a woman's name; xvi. 12.

Τρυφῶσα, ης, f. (id.) Tryphosa; a woman's name; xvi. 12.

τύπ-ος, ου, m. ("A blow"; hence "a mark"; hence) 1. Of doctrine : A form.—2. *A figure, emblem, type [like*

τύπ-τω, "to strike," akin to Sans. root *ṭup*, "to hurt"]

τυφ-λός, λή, λόν, adj. [*τύφος*, "smoke, mist"] ("Pertaining to *τύφος*"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*. — As Subst.: τυφλός, οὔ, m. *A blind man*.

ὕβρις-τής, τοῦ, m. [for ὑβριδ-τής; fr. ὑβρίζω (= ὑβριδ-σω), in force of "to treat despitefully, maltreat"] ("One who treats" another "despitefully," or "maltreats" him; hence) *A despiteful, or overbearing, person*.

υἱό-θε-σία, σίας, f. [*υἱός*, (uncontr. gen.) *υἱός*, "a son"; *θε*, a root of *τίθημι*, in force of "to put" in a certain state or condition, much about equal to "to make"] ("The putting one in the condition of a son, the making one a son"; hence) *Adoption*.

υἱός (disyll.), τοῦ, m. ("One begotten or brought forth"; hence) 1. *A son*; ix. 9:—*υἱός Θεοῦ*, the son of God, i. e. Christ as to his divine nature, i. 4;—so at i. 3; v. 10, etc., Christ is termed *υἱός* in reference to God the Father.—2. Plur.: Of believing persons: *Sons, children*, of God by adoption through Christ; viii. 14, etc.—3. Plur.: *Sons* = *Descendants*, etc.; ix. 27 [akin

to Sans. root *su*, "to beget"; also, "to bring forth"].

ὤμεις, ὤμων, ὤμιν, ὤμας, plur. of *σύ*.

ὤμ-έτερος, ἐτέρα, ἑτερον, pron. poss. [*ὤμ-εις*, "ye, you"] ("Of, or belonging to, you") *Your, yours*.

ὕπακο-ή, ἥς, f. [*ὑπακούω*, "to obey," through verbal root *ὑπακο* (= *ὑπ-ό*; *ἀκο*, root of *ἀκούω*; see *ἀκούω*)] *Obedience*.

ὑπ-ἀκούω, (f. *ὑπ-ἀκούσομαι*), 1. aor. *ὑπ-ἤκουσα*, v. n. [*ὑπ-ό*, "under"; *ἀκούω*, in force of "to listen"] ("To listen under" the door as a slave did to ascertain who was there; hence) *To obey, be obedient, yield obedience*;—often with follg. Dat.

ὑπ-ανδρ-ος, ον, adj. [*ὑπ-ό*, "under"; *ἀνδρ*, *ἀνδρ-ός*, "a husband"] ("That is under a husband"; hence) Of a woman: *Married*.

ὑπ-άρχω, imperf. *ὑπ-ἤρχων*, (f. *ὑπ-άρξω*, 1. aor. *ὑπ-ἤρξα*), v. n. [*ὑπ-ό*, "without force"; *ἄρχω*, "to begin"] ("To begin, make a beginning"; hence, "to begin to be"; hence) *To be*.

ὑπεθήκα, 1. aor. ind. of *ὑποτίθημι*.

ὑπέρ, prep. gov. gen. (and acc.) ("Above"; hence, from the notion of standing above one to afford protection) 1.

For, in behalf of.—2. *For, on account of.*—3. *Of, concerning, respecting, about.*

ὑπερβολ-ή, ἥς, f. [for *ὑπερβαλ-ή*; fr. *ὑπερβάλλω*, “to throw beyond”; hence, (in neut. force) “to exceed all bounds,” through verbal root *ὑπερβαλ* (= *ὑπέρ*; *βαλ*, root of *βάλλω*)] (“An exceeding all bounds”; hence) *An over-great degree of anything*; see *κατά*, no. 2, h.

ὑπερ-εντυγχάνω, v. n. [*ὑπέρ*, “in behalf of”; *ἐντυγχάνω*, in force of “to intercede”] *To intercede in behalf of*;—at viii. 26 strengthened by follg. *ὑπέρ*.

ὑπερ-έχω, (2. aor. ὑπερέσχω), v. n. [*ὑπέρ*, “above”; *έχω*, in force of “to be”] (“To be above”; hence) *To be higher, or superior, in rank, etc.*

ὑπερ-ή-φάν-ος, ον, adj. [*ὑπέρ*, “above”; (η) connecting vowel; *φάν*, root of *φαίνω*, “to show”; pass., “to be seen”] (“Seen, or conspicuous, above” others; hence) In bad sense: *Proud, haughty, arrogant, etc.*—As Subst.: *ὑπερήφανος, ον, m.* *A proud, haughty, or arrogant person.*

ὑπερ-νικάω -νίκῳ, v. n. [*ὑπέρ*, “above measure”; *νικάω*, “to conquer”] (“To conquer above measure”; hence) *To be more than a conqueror.*

ὑπερ-περισσεύω, v. n. [*ὑπέρ*, “above measure”; *περισσεύω*, “to abound”] (“To abound above measure”; hence) *To abound exceedingly, to be exceedingly abundant.*

ὑπερ-φρονέω -φρονῶ, v. n. [*ὑπέρ*, “above measure”; *φρονέω*, “to think”] *To think above measure, or too highly, of one's self, etc.*

ὑπ-νος, νου, m. *Sleep*;—at xiii. 12 in figurative force [akin to Sans. root *svap*, “to sleep”].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath.*—b. Of the Agent: *By.*—2. With Acc.: *Under, beneath.*

ὑπό-δικ-ος, ον, adj. [*ὑπό*, “under”; *δικ-η*, in force of “a penalty”] (“Being under *δικη*”; hence) With Dat. of person: *Subject to a penalty from; liable to, or under, punishment from.*

ὑπόλειμ-μα, μάτος, n. [for *ὑπόλειπ-μα*; fr. *ὑπολείπω*, “to leave behind”] (“That which is left behind”; hence) *A remnant.*

(ὑπο-λείπω, f. ὑπο-λείψω, v. a. [*ὑπό*, “under or beneath”; *λείπω*, “to leave”] “To leave under or beneath”; hence) 1. *To leave behind.*—2. PASS.: (*ὑπο-λείπομαι, p. ὑπο-λέλειμαι*), 1. aor. *ὑπ-ελείφθην, To*

be left behind; to remain or be left.

ὑπο-μένω, f. ὑπο-μενῶ, p. ὑπο-μεμένηκα, 1. aor. ὑπ-έμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To stand firm, remain steadfast or patient.*

ὑπομον-ή, ἡς, f. [for ὑπομεν-ή; fr. ὑπομέν-ω, in force of "to endure" an evil, etc.] ("An enduring" an evil, etc.; hence) 1. *Patience*.—2. *Patient continuance, perseverance.*

ὑπο-τάσσω (ὑπο-τάττω, f. ὑπο-τάξω), 1. aor. ὑπ-έταξα, v. a. [ὑπό, "under"; τάσσω, "to arrange"] ("To arrange under"; hence, "to post under or behind"; hence) 1. *To subject*.—2. Pass.: ὑπο-τάσσομαι (ὑπο-τάττομαι), p. ὑπο-τέταγμαι, 2. aor. ὑπ-ετάγην, 2. fut. ὑπο-ταγήσονται: a. With Dat.: *To be subjected, or obedient, to*.—b. Alone: *To be subject, to obey.*

(ὑπο-τίθημι, f. ὑπο-θήσω), 1. aor. ὑπ-έθηκα, v. a. [ὑπό, "under"; τίθημι, "to put"] ("To put under or down"; hence, "to put down" as a deposit or stake; hence) *To stake, venture, hazard.*

ὑστερ-έω -ῶ, (f. ὑστερήσω), p. ὑστέρηκα, 1. aor. ὑστέρησα, v. n. [ὑστερ-ος, "behind"] ("To be *υστερος*"; hence, "to

be behind or behindhand"; hence) 1. With Gen.: *To come short of, to fail of*.—2. Mid.: ὑστερ-έομαι -οῦμαι = no. 1.

ὑψηλά, ὧν: see ὑψηλός.

ὑψ-ηλός, -ή, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to *ὑψος*"; hence) 1. *High, lofty*.—2. *High*, in figurative force; *exalted*.—As Subst.: ὑψηλά, ὧν, n. plur. With art.: *High things*; xii. 16.

ὑψω-μα, ματος, n. [for ὑψο-μα; fr. ὑψό-ω, "to lift up on high, to raise up aloft"] ("That which is raised up aloft"; hence) *Height*.

φαγεῖν, inf. of ἐφαγον.

(φα(τ)ν-ω, f. φάνῶ, p. πέφαγκα, v. a. *To show*.—Pass.: φα(τ)ν-ομαι, (p. πέφασμαι, 1. aor. ἐφάνθην), 2. aor. ἐφάνην, (2. f. φάνήσομαι): With follg. Nom.: *To appear, or be seen, to be*; vii. 13.

φαν-ερός, ἐρά, ἐρόν, adj. [φαν, root of φαίρω, "to show"] ("Shown"; hence) *Clear, visible, open, manifest, evident*.—Adverbial expression: ἐν τῷ φανερό, ("Openly"; hence) *In appearance, outwardly*; cf. ἐν, no. 8.

φανερ-όω -ῶ, f. φανερῶσω, 1. aor. ἐφάνέρωσα, v. a. [φανερ-ός, "manifest"] 1. Act.: *To make manifest*.—2. Pass.: *To be made manifest; to appear*.—Pass.: φανερ-όμαι -οῦμαι,

ρ. *πεφάνερωμαι*, 1. aor. *ἐφάνερωθην*, 1. f. *φανερωθήσομαι*.

**Φαραώ*, m. indecl. ("Prince or Leader") *Pharaoh*; the common title of Egyptian kings.—N.B. The word is sometimes referred to a Coptic source, and is said to mean either "The King," or "The Sun."

φά-σκω, v. a. *Τὸ say, assert, affirm* [fr. same source as *φημί*; see *φημί* at end].

φᾶῦλος, η, *ον*, also *ος, ον*, adj. *Bad, evil, wicked*.

φείδομαι, f. *φείσομαι*, 1. aor. *ἐφείσάμην*, v. mid. With Gen.: *To spare* from destruction.

φέρ-ω, f. *ἴσω*, (p. *ἐνήνοχα*), 1. aor. *ἤνεγκα*, v. a. irreg.: 1. *To bear, carry, bring*.—2. *To bear, endure, suffer, put up with* [in pres. and imperf. akin to Sans. root *BHRI*, "to bear, carry," etc.; the other parts of the verb are to be assigned respectively to the bases *οἶ-ω* and *ἐνέκ-ω* or *ἐνέγκ-ω*].

φη-μί, f. *φήσω*, 2. aor. *ἔφην*, v. a. and n. *To say* [root *φη* or *φα*, akin to Sans. root *BHĀSH*, "to speak"].

(*φθάνω*, f. *φθήσομαι* and later *φθάσω*, p. *ἐφθάκα*), 1. aor. *ἐφθάσα*, v. n. With *εἰς* and Acc.: 1. *To come first to*.—2. *To come, or attain, to or unto*.

Romans.

φθαρ-τός, τή, τόν, adj. [*φθείρω*, "to corrupt," through a root *φθαρ*] ("That can be corrupted"; hence) *Corruptible, destructible, perishable*.

φθόγγ-ος, ον, m. [for *φθέγγ-ος*; fr. *φθέγγ-ομαι*, "to utter a sound"] ("That which utters a sound"; hence) Of human beings: *The voice*.

φθόνος, ον, m. *Envy* [either for *φθέ-νος*; fr. *φθέ-ω* (= *φθίω*), "to waste or pine away," and, so, "that which wastes, or pines, away";—or, akin to Sans. root *KSHAN*, "to wound"; and, so, in pass. force, "that which is wounded" (mentally) at another's prosperity].

φθορ-ά, ᾱς, f. [*φθορ*, a root of *φθείρω*, "to corrupt"] ("A corrupting"; hence) *Corruption*.

φιλᾶδελφ-ία, ἱας, f. [*φιλᾶδελφ-ος*, "loving one's brother or sister"] ("The quality of the *φιλᾶδελφος*"; hence) *Brotherly love*.

φίλη-μα, μάτος, n. [lengthened fr. *φίλε-μα*; fr. *φίλέ-ω*, in force of "to kiss"] ("That which kisses"; hence) *A kiss*.

φιλόλογος, ον, m. [*φίλο-λογος*, "fond of words"] *Philologus*; a man's name; xvi. 15.

φιλόξεν-ία, ἱας, f. [*φίλόξεν-ος*, "loving strangers, hospitable"] ("The quality of the

K

φιλόξενος"; hence) *Hospitality*.

φιλ-ό-στοργ-ος, ον, adj. [φιλ-έω, "to love"; (ο) connecting vowel; στοργ-ή, "natural affection"] ("Loving with natural affection"; hence) Of parents and children, brothers and sisters: *Loving tenderly, affectionate*; — at xii. 10 applied to Christians as brothers in Christ.

φιλοτιμ-έομαι -οῦμαι, (f. φιλοτιμήσομαι and φιλοτιμηθήσομαι, p. πεφιλοτιμημαι, 1. aor. ἐφιλοτιμήθην), v. mid. [φιλοτιμ-ος, "loving honour"] ("To be φιλοτιμος"; hence, "to be emulous"; hence) With Inf.: *To strive, or eagerly desire, to do, etc.; to be earnestly desirous of doing, etc.*

Φλέγων, οντος, m. ("Burn-ing") *Phlegon*; a man's name; xvi. 14.

φοβ-έω -ῶ, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, frighten, terrify*.—2. Pass.: φοβ-έομαι -οῦμαι, (p. πεφόβημαι), 1. aor. ἐφοβήθην, 1. f. φοβηθήσομαι: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. With Acc. of person, as Acc. of Respect: *To fear, dread, stand in awe of*.—3. Mid.: φοβ-έομαι -οῦμαι, (f. φοβήσομαι, 1. aor. ἐφοβησά-

μην), *To fear for one's self or on one's own part; to fear*.

φόβ-ος, ου, m. *Fear, fright, terror* [either for φόβ-ος, fr. φόβ-ομαι, "to flee affrighted"; or, like φέβομαι, to be considered immediately akin to Sans. *dhāpaya*, "to terrify," a causative verb formed fr. the root BHĪ, "to fear"].

Φοβη, ης, f. ("Bright, or Radiant, One") *Phæbe*; a woman's name; xvi. 1.

φον-εύω, f. φονεύσω, 1. aor. ἐφόνευσα, v. n. [φόν-ος, "murder"] *To commit murder, to kill*.

φόν-ος, ου, m. [for φέν-ος; fr. obsol. φέν-ω, "to kill"] *A killing, murder*.

φορ-έω -ῶ, f. φορέσω (and φορήσω, p. πεφόρηκα), 1. aor. ἐφόρεσα, v. a. [a collateral form of φέρω; see φέρω at end] *To bear, carry*.

φόρ-ος, ου, m. [for φέρ-ος; fr. φέρ-ω, "to bring, to bring in"] ("That which is brought in" as revenue, etc.; hence) *Tribute*.

(φράσσω and φράττω, f. φράξω, p. πέφραγα), 1. aor. ἐφραξα, v. a. ("To hedge round"; hence) *To stop up, s'op*.—Pass.: (φράσσομαι and φράττομαι, p. πέφραγμαi, 1. aor. ἐφράχθην, 1. fut. φραχθήσομαι), 2. aor. ἐφράχην, 2. fut. φραγήσομαι.

φρον-έω -ῶ, f. φρονήσω, (p.

πεφρόνηκα), v. a. and n. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] 1. Act.: ("To have in φρήν"; hence) a. *To mind, ponder upon, take heed to.*—b. *To observe.*—c. With Acc. of n. pron. or adj. used substantively: *To have, or entertain, certain thoughts, etc.; to set the affections on.*—2. Neut.: *To think, be of opinion.*

φρόνη-μα, μάτος, n. [for φρόνε-μα; fr. φρονέ-ω, "to mind"] ("That which minds"; hence) *Mind, will, spirit, inclination.*

φρόν-ιμος, ἴμων, adj. [φρονέ-ω, "to think"] ("Thinking"; hence) *Wise, sage, prudent.*

φύλάσσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence, "to guard"; hence) Of precepts, etc.: *To keep, observe, etc.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φῦρ-μα, μάτος, n. [φῦρδ-ω, "to mix"] ("That which is mixed"; hence) *A lump, mass, of dough, etc.*

φύσ-ικός, ἰκή, ἰκόν, adj. [φύσ-ις, "nature"] ("Pertaining to φύσις"; hence) *Natural.*

φῦ-σις, σews, f. [φύ-ω, (neut.) "to spring up"] ("A

springing up"; hence) *Nature, i. e. the regular order or law of nature.*

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light, whether in a literal or figurative sense.*

χαίρω, f. χᾱρῶ, χᾱρήσομαι (and χαιρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n. *To rejoice, be glad* [akin to Sans. *hary*, "to desire"].

χᾱρ-ά, ᾱς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χαρίζομαι, f. χαριῶμαι (late χαρίσομαι), 1. aor. ἐχαρίσάμην, p. pass. in mid. force κεχαρίσμαι, v. mid. [for χαρίτ-σομαι; fr. χάρις, χάριτ-ος, "a favour"] ("To show favour" to a person about something; hence) *To give freely, bestow as a free gift.*

χᾱρ-ις, ἴτος, f. [χαίρω, "to rejoice," through root χαρ] ("A rejoicing"; hence) 1. *Favour, grace.*—2. *Graciousness, kindness, good-will, grace.*—3. (A sense of favour received; i. e.) *Thanks, gratitude, thankfulness.*

χαρίσ-μα, μάτος, n. [for χαρίδ-μα; fr. χαρίζομαι (= χαρίδ-σομαι), "to give freely"] ("That which is freely given"; hence) *A free gift.*

χείλος, eos ovs, n. *A lip.*

χείρ, χειρός, f. *A hand* [akin to Sans. root *हृ*, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χρε-ῖα (dissyll.), *ias*, f. [χρέ-ομαι, another form of χρά-ομαι, "to use"; and in perf. "to want or need" a thing for use] *Want, need, necessity*; — at xii. 18 in plur.

χρή-ζω, (f. χρήσω), v. n. [probably for χρε-ῖω; fr. χρε-ῖα, "need"] With Gen.: *To need, want, have need of.*

(χρηματ-ίζω, f. χρηματίσω, (p. κεχρηματίκα), v. n. [χρήμα, χρηματ-ος, in force of "business"] ("To transact business"; but, in late writers) *To be called, named, or styled.*

χρηματισ-μός, μου, m. [for χρηματιδ-μός; fr. χρηματί(ω) (= χρηματίδ-σω), in force of "to give a (divine) response"] ("That which gives a (divine) response"; hence) *Of God: A divine answer.*

χρη-σις, σεως, f. [for χρᾶ-σις; fr. χρᾶ-ομαι, "to use"] *A using, employment, use.*

χρηστολογ-ῖα, *ias*, f. [χρηστόλογ-ος, "giving fair words"] ("The quality, or nature, of the χρηστόλογος"; hence) *Fair speech, fair words*; — at xvi. 18 in bad sense.

χρη-στός, στή, στόν, adj. [χρη, a root of χράομαι, "to use"] ("That is to be, or may be, used"; hence) *Good, kind, etc.*—As Subst.: χρηστέον, οὔ, n. With art.: *The goodness, kindness.*

χρηστό-της, τητος, f. [χρηστός, (uncontr. gen.) χρηστό-ος, "good"] ("The quality of the χρηστός"; hence) *Goodness.*

Χρι-στός, στοῦ, m. χρί-ω, "to anoint"] ("Anointed One") *Christ.*

χρόνος, ου, m. *Time*; — at xvi. 25 in plur.

χωρ-ίζω, f. χωρίσω (and χωρίω), l. aor. ἐχώρισα, v. a. [χωρ-ῖς, "apart, asunder"] *To put apart or asunder; to part, separate, sever.*

χωρίς, adv.: 1. *Apart, separately, by itself, etc.*—2. With Gen.: *Apart from, without.*

ψά-λλω, f. ψάλλω, (p. ἐψαλκα, l. aor. ἐψηλα), v. n. [a strengthened form of ψά-ω, "to touch"] ("To touch sharply, to pull, twitch"; hence, "to play" with the fingers on a musical instrument; hence) *To sing, etc.*

ψεύδομαι, (f. ψεύσομαι), l. aor. ἐψευσάμην, v. mid. *To speak, or utter, a falsehood; to speak falsely; to lie.*

ψευδομαρτυρ-έω -ῶ, f.

ψευδομαρτυρήσω, 1. aor. ἐψευδομαρτύρησα, v. n. [ψευδομαρτυς, "a false witness"] ("To be a ψευδομαρτυς"; hence) *To bear false witness.*

ψεύδ-ος, εὖς οὖς, n. [ψεύδ-ομαι, "to lie"] *A lie, falsehood.*

ψεύσ-μα, μᾶτος, n. [for ψεύδ-μα; fr. ψεύδ-ομαι, "to lie"] *A lie, falsehood.*

ψεύσ-της, του, m. [for ψεύδ-της; fr. ψεύδ-ομαι, "to lie"] *A liar.*

ψιθύρις-της, τοῦ, m. [for ψιθύριδ-της; fr. ψιθύριζω (= ψιθύριδ-σω), "to whisper"] ("He who whispers"; i. e. "a whisperer" as opp. to one who speaks out; hence) In bad sense: *A secret slanderer, a backbiter.*

ψυχ-ή, ἥς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence, "breath"; hence) 1. *Life.*—2. *A soul.*

ψωμ-ῖζω, f. ψωμίω, v. a. [ψωμ-ός, "a bit or morsel"] ("To give a ψωμός to" a person; hence) *To feed; to give food to.*

ᾶ, interj. *O!*

ᾶρα, as, f. *A season; a proper, or customary, time for something.*

ᾶρ-αιός, αἰά, αἰών, αἰῆ. [ᾶρ-α,

"season"] ("Pertaining to ᾶρα"; hence) Of things: *Beautiful, graceful.*

ᾶς, adv. and conj.: 1. Adv.: a. *As.*—b. *Like as, just as.*—c. *In what way or manner; how.*—d. With numeral adj.: *About.*—e. Of time: *When.*—ᾶς ἔάν, *whenever.*—2. Conj.: *That.*

ᾶς-αὐτ-ως, adv. [ᾶς, "thus"; αὐτ-ός, "self, very"] ("Thus in this very manner"; hence) *Just so, in this very manner; in like manner.*

*Ὡσηέ, m. indecl. ("Deliverance") *Osee* or *Hosea*; a prophet who prophesied fr. about B.C. 785.

ᾶς-περ, adv. [ᾶς, "as"; περ, enclitic particle] *As indeed, even as, just as.*

ᾶςτε, conj.: *So that:* 1. With Indic.: To mark a fact. —2. With Inf.: To mark a result or effect.

ᾶφέλ-εια, εἰας, f. [ᾶφέλ-έω, "to be of use or service"] ("A being of use or service"; hence) *Profit, advantage, gain.*

ᾶφέλ-έω -ῶ, f. ᾶφέλησω, (p. ᾶφέληκα), 1. aor. ᾠφέλησα, v. n. [for ᾠφέλ-έω; fr. ᾠφέλ-ος, "help"] *To be of help or service; to be of benefit; to profit, avail.*

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